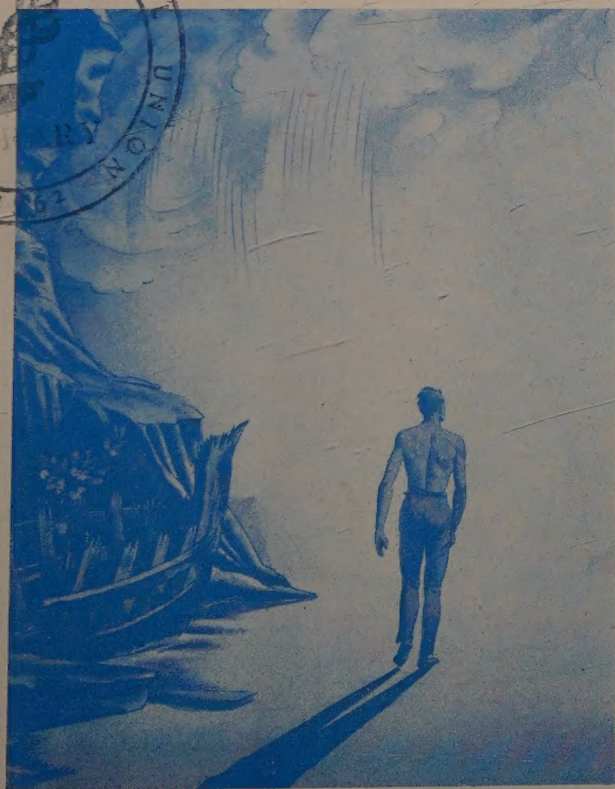


THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



MY FAITH LOOKS
UP TO THEE

Copyright United Church Canvass, Federal Council of Churches

49
987
Delber Wallace Clark

writes about

The World of Justus Falckner

An Episcopalian churchman has here written a stirring *first* biography on an early church founder. Here is an interesting account of this great man who established the Christian faith in New York City and in the communities along the Hudson Valley. Social, religious and political conditions are interestingly exposed in this fascinating biography. Attractively bound and jacketed. **\$2.50**

An Authoritative Guide To The Forms and Functions Of Christian Worship

A Manual On Worship

by PAUL ZELLER STRODACH

One of the most complete manuals available on the forms and functions of altar appointments, liturgical practices and ecclesiastical usages within the church. The furnishings of the church, including the chancel, the font, the sacristy, vestments, paraments and other altar hangings are completely and practically described for the layman and the pastor. Indispensable to the church worker. Over 200 illustrations. 379 pages. **\$4.**

At Your Religious Bookstore Or

Muhlenberg Press

1228 SPRUCE STREET, PHILADELPHIA 7, PA.



PULPIT GOWNS

**VESTMENTS for
CLERGY and CHOIR
CHURCH HANGINGS**

**CLERICAL SUITS CASSOCKS
ALTAR LINENS**

Inquiries Invited

C. M. ALMY & SON, Inc.

562 Fifth Ave.

New York 19, N. Y.

PEWS
ALTARS
FONTS
PULPIT SETS
CHANCEL SETS
CHAIRS
CROSSES
CANDLESTICKS

*Everything in wood for
the beautification of
The Church Interior*

**MANITOWOC CHURCH
FURNITURE COMPANY
WAUKESHA, WISCONSIN
Dept. 8**



FREE to Superintendents Only

Send today for free copy of new and different Quarterly for Sunday School Superintendent's own use. This Quarterly offers complete program material for the entire three months. Thirty-two pages of unusually helpful information and programs to make your Sunday School more interesting and more fruitful. The Quarterly costs only 50c a year, but sample copy is FREE. Send the coupon today!

The Standard Publishing Co., Cincinnati 10, Ohio

Send Superintendent's Quarterly for one year, 50c; two years, \$1.00; enclosed.

Send FREE Copy of Quarterly.

(Supt's Name) _____

(St. and No.) _____

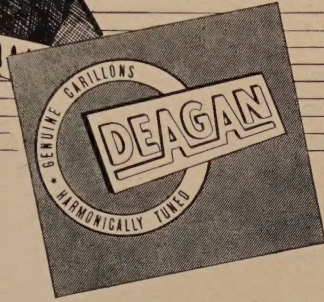
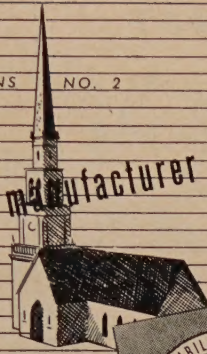
(City, State) _____

(Name of Church) _____

The Standard Publishing Co.

20 East Central Parkway Cincinnati 10, Ohio

who is the world's largest manufacturer of carillons?



THERE is no secret about the fact that J. C. Deagan, Inc. is the world's largest builder of carillons.

Nor need there be any mystery about the reason for this supremacy.

For nearly half a century the name Deagan has been synonymous with the progress and popularization of true bell music. The results are written in the record:

Deagan developed the tubular bell which yields up to 12 times more volume per pound than old-style bells and permits a degree of tuning precision that old bells never knew.

Deagan substituted the precision and dependability of electrical operation for the hit or miss brawn-and-muscle method previously employed.

The Deagan Patented Damper eliminated the confusion of intermingling tones which, in earlier years, gave the impression that the bells were "out of tune".

Deagan pioneered Automatic Playing which assures *daily* service of the carillon whether or not a musician is present.

Deagan brought the music of carillons to millions by providing better carillons at a fraction of the cost of old-time bells.

Deagan has served more than 400 houses of worship ranging from crossroads churches to metropolitan cathedrals.

That's why Deagan Carillons are the most widely used carillons in the world. May we tell you about them?

Please Address Department 141

J. C. DEAGAN, INC., 1770 Berteau Ave., Chicago 13, Ill.

JANUARY, 1947

Vol. XLIX

No. 1

C O N T E N T S

Your Cutting Edge	7
John W. McKelvey	
Issue Is Sociological	9
Fred Smith	
Mobilize the Men	11
Aaron N. Meckel	
Evangelism for Today	12
M. E. Dodd	
Week of Prayer	14
One Vast Laboratory	15
Editorials	16
Church Methods	18
The People Are the Church	
Consecration Program	
Lord's Acres	
Alcoholism	
Sermons	24
National Influence	
S. Edw. Young	
The Rising Tide	
Clyde L. Manschreck	
Then as Now	
John E. Fleming	
Preaching Program	
Milton Thomas	
Junior Pulpit	32
Making an Artist	
Falling Down	
Sea Dust	
Illustrations	34
Recent Books	42
Mid-Week Services	45
Topical Index	49
Buyer's Guide	50

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

November 7, 1946.

The Expositor:

Inclosed is a check for \$3.00 for *The Expositor* which I believe expired and is overdue. I did not receive my October issue (duplicate was mailed) and I have never missed receiving a single issue since 1925, (21 years) and the copies are all in my bookshelf. They are a great help in Church program building.

Sincerely—H. M., ———, Iowa.

Brotherhood-Pattern for Peace is the theme announced for the observance of National Brotherhood week, February 16-23, 1947. President Harry S. Truman, Honorary Chairman of the National Conference of Christians and Jews for the 14th annual observance, says in reference to his acceptance of the Honorary Chairmanship, "Democracy rests upon brotherhood. Justice, amity, understanding and cooperation among Protestants, Catholics and Jews throughout our nation are cornerstones of democracy. With them we can maintain our national unity and keep up the teamwork needed in peace as in war."

Program aids for use in Church Schools, Youth People's Societies, and Adult groups may be secured by writing to the National Conference headquarters, 381 Fourth Avenue, New York 16, N. Y. There are plays, discussion topics, book lists and other types of literature, and visual aids.

Present evidence of the activities of "hate" propagandists in various sections of our country, will stimulate thoughtful citizens in their endeavor to focus attention on the need for cooperation and understanding among religious and racial groups; each group and race has its contribution to make to the well-being of the nation (its people); each profits by the contributions of all citizens. Let us learn to see through the haze of the terms commonly used,—Jews, Catholics, Protestants, and various terms applied to racial groups—let us learn to see people,—people whom God has created in His Own Likeness, and for whom He gave His Son, Jesus Christ, so they might have Life.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. For volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1946. Entered as second-class matter at the Post Office at Cleveland, Ohio.
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.



You can Minister in Every Home Each Day

Every pastor can multiply the effectiveness of his ministry by a program that brings his ministry closer to his people in their daily lives. He can develop techniques and skills in the use of aids already available to him that emphasize and magnify the place of the church in the lives of his people.

From the experience of more than a score of pastors there has been developed a Parish Cultivation Plan—a program that reminds every family of their pastor and their church every day—a program that reaches out into the homes of the nominal members and the adherents as well as to prospective members with a message of interest and concern—a program that directs the whole constituency of the church to its pastor.

Churches are finding that they can develop this Parish Cultivation Program on a self-sustaining basis. Naturally the pastor has to sponsor it but his efforts are well repaid.

If you would like to learn more about the Parish Cultivation plan, wire to our Public Relations Office.

The Upper Room

N A S H V I L L E 3 , T E N N E S S E E



**EUCCHARISTIC
CANDLES AND
VESPER LIGHTS**

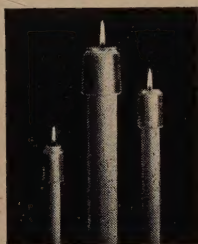


CHURCH CANDLES AND ACCESSORIES

Emkay offers you a complete selection of candles and supplies, specially designed and made by expert craftsmen for use in the church. You will find them highly satisfactory and economical to use. Write for your free copy of Emkay's catalog of church candles and accessories.

Emkay Candles

Dept. E Syracuse 1, N.Y.
A Division of Muench-Kreuzer Candle Co., Inc.



**CANDLE
FOLLOWERS**

CANDLE LIGHT SERVICE SETS



**PASCHAL
CANDLES**



THOMAS PENN who with his brother Richard, were "true and absolute Proprietaries and Governors-in-Chief of the Province of Pennsylvania and Counties of New Castle, Kent and Sussex upon the Delaware" presented the Fund fifty pounds, because he was "not unmindful of the value of Presbyterians to the Province." The Presbyterian Ministers' Fund continues in this same spirit of recognized service.

FOR more than 226 years the Fund has continued to serve ministers, their wives and theological students of all Protestant denominations.

FOUNDED 1717



CHARTERED 1759

For life insurance information write

THE PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D. D., President

The First Life Insurance Company in America—The Oldest in the World

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

RITTENHOUSE SQUARE, PHILADELPHIA 3, PENNSYLVANIA

YOUR CUTTING EDGE

JOHN W. McKELVEY

Of a woodsman there is nothing so worthless as a dull ax. Given an ax with a cutting edge and a man with a stalwart arm, in no time at all there will be a new cover the frontier, or new ground cleared for the onrush of tomorrow's world.

With an ax so with a man. No man is useless in the ranks of creative society if the man minus a cutting edge.

All men none excelled Jesus in the position and quality of a cutting edge. Perhaps nowhere is this aspect of Christ's character set forth more dramatically than by John in the "Revelation". Christ is described in 1:16 "and out of his mouth went a sharp edged sword." Nor shall we understand the Hauntless Man of Galilee until we see the light in his two-edged sword flashing valiantly for righteousness' sake.

On behalf of the defenseless how fiercely He wielded it! To those who, with mock courtesy, sought the judgment of death for the man taken in adultery, He said, "He that is without sin among you, let him first cast a stone at her."

Condemned by the insensitive self-righteous against the religious up-and-outers because He fraternized with the publicans and sinners, the down-and-outers and outcasts, Jesus said to them, "You that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mk. 2:17).

Understanding the spiritual frustrations of His disciples and discerning the vicious grip of the bygone shibboleths and outworn codes upon God's chosen people, He swung the cutting edge right and left, letting the chips fall where they might, saying, "Is it lawful to do good on the sabbath days, or to do evil? To give life, or to kill?" And He said to them, "The sabbath was made for man, and not man for the sabbath."

Confronting the greed and hypocrisy of the priests of the temple and the money-changers of the courts of the Lord, this Teacher, come from God, cried with wrath, "Is it not written, 'Whosoever shall be called of all nations the

house of prayer? but ye have made it a den of thieves."

It is not to be wondered at that as Jesus went to and fro in the land raising His cutting edge in defense of the defenseless, in defiance of the dead dogmas of the past, and in discovery of the dynamic truths for the liberation of the captives and them that dwell in darkness, that "the scribes and chief priests heard what He said, and sought how they might destroy Him?"

And in due time they succeeded in destroying Him physically, but as He had said, on the third day He rose again to be alive forever more. From that glorious Resurrection Day to the present hour, Christ's words have literally been a two-edged sword causing upheaval in the institutions of privilege, bringing freedom to the oppressed, striking fear and death amidst the forces of iniquity. And wherever His disciples have gone with fearless wielding of their Master's cutting edge, men have cried with alarm: "These that have turned the world upside down are come hither also." Acts 17:6.

Say what you will, one sign and proof there is that there is yet hope for humanity in the uncertain infancy of the atomic age: so long as men and nations are disturbed and upset by the undulled cutting edge of one Jesus of Nazareth. His active uplifting spirit seeking expression in all men is still at work. His enthusiasm for the right, His compassion for even His enemies, His unswerving love for all men, these things will not down. His revelation of truth, His renunciation of self, His vicarious sacrifices for the sins of the world have caused Him to be Redeemer and Lord of all who turn in faith believing to His cross.

Of the many verses available for the translation of that cutting edge into words, none is more suitable than a sentence from the Sermon on the Mount: "But seek ye first the kingdom of God, and his righteousness." Here is the point we have got to settle. The question is: Are we going to settle it or not?

Beyond the shadow of a doubt Jesus demonstrated how sharp this cutting edge of the kingdom of God was. Many of His followers

have dulled it by deleting the word *first*, or have destroyed its temper by substituting "goodness" for "the kingdom of God, and his righteousness." Others have misused this blade of healing by cutting capers for the enjoyment of the ignorant or by splitting hairs for the delectation of the sophisticated. Such efforts in either direction are an affront to the sacred purpose of such an instrument and sooner or later will bring upon us a stinging and inevitable rebuke.

Men today are tired of our splitting hairs, of our jousting like Don Quixote with windmills. They await instead the application of our cutting edge to the rottenness and decay of life about us, to the healing and redemption of the bodies and souls of men, and to the discovery of new trails from the world's dark valleys to the tablelands of peace and justice, honor and brotherhood.

Each of us according to our several capacities has a contribution to make to this cutting edge; each adds his individual temper and sharpness to the effectiveness of the blade of the Almighty. It would be worthwhile to tabulate and analyze the parts of the whole. In lieu of this I wish to confine our thought to three particular aspects that go to make the cutting edge of our gospel effective in our day.

The first is trust and love in the conduct of our everyday life. "A simple and steadfast reliance on God's sure will" is the way the prayerbook phrases it. Despite the gloom that periodically settles over this planet, nothing is more needed than for us to assert with loving confidence, "God's in His heaven." Certainly no one is impressed by our namby-pamby indifference; and less by our presumptuous dismissal of God from His throne as chief-of-staff. There are too many practicing atheists in a time when men need certitude. As someone has expressed it, the best reply to the atheist is to give him a good dinner and then ask if he believes there is a cook.

But this undimmed trust in and unstinted love of God must be asserted manward also. We must cut through the suffocating web of suspicion and distrust towards our neighbor. We must act like men if we would live like brothers.

Equally sharp and penetrating is the second aspect of our cutting edge, service and works without strings attached, with no ulterior motive. I am thinking just now of the Golden Rule in practice in our world today. Ours is a complicated world order. The just and the unjust are intermingled throughout the length and breadth of it. Shall we give of our substance, our clothes, our food, our resources to

peoples and nations around the earth, who wasted their substance in violence and bloodshed? Shall we help our enemies also? There are tremendous mountains of difficulty for many among us. But difficult to encompass as they are we have no choice. We must serve to survive. How to explain its secret power I know not, but power there is in the words of Jesus: "Whosoever shall give drink unto one of these little ones a cup of cold water . . . I say unto you, he shall in no wise lose his reward."

The third aspect of our cutting edge is loyalty to the truth, whatever the cost. There are some things that are not debatable: clean hands, a pure heart, a soul that hath not lifted up itself unto vanity nor sworn deceitfully. Either we are honest or we are dishonest, chaste or unchaste, true or false. As an advertisement read recently, "There is no such thing as a pretty good egg." Whether we agree with his politics or his tactics we are bound to admire the courage of Harold Ickes, who said in resigning from the Cabinet last winter, "I cannot perjure myself even for the President." Loyalty to the truth as God gives us to see the truth will enable us to cut deeply into the guile and duplicity, the untruth and compromise, the apostasy and irreligion choking the highways about us.

The cost sometimes runs high, but the higher the cost the better the edge. When Hugh Latimer was invited to speak before King Henry the Eighth, Cardinal Wolsey wrote him: "Latimer, Latimer, thou art going to speak before the high and mighty King Henry the Eighth, who is able, if he thirf, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also thou art about to speak before the King of Kings and Lord of Lords. Take heed that thou dost not displease Him."

Nothing is more certain, it is imperative to take Christ's formula for our cutting edge (*in toto*), as is, without mental, moral, spiritual reservations whatsoever.

When I was a boy and learned about cutting edges the hard way, namely turning a grindstone for the sharpening of sickle and scythe, I observed that the cutting edge was achieved as the blade was held firmly and pressed to the stone. As far as I can see the only way our lives shall maintain and wield a cutting edge for trust and love, for service and works, for loyalty to the truth is by applying our lives unremittingly and with diligence to the touchstone of all life, Jesus Christ, Lord, by seeking first the kingdom of God and His righteousness.

CONCERNING "THE ISSUE IS THEOLOGICAL"

FRED SMITH

An Open Letter to My Friend, Norman Nygaard, Concerning "The Issue Is Theological."

November 21, 1946.

My Friend Norman:

You knew the time of night at which I was typing this letter to you I know that your heart would warm even as my heart was warmed to you. That is to say, neither of us could get "hot" at each other. So many are living that in these days that I have no desire to add to their number. Full well do I know that it is the warm heart and not the hot head that is going to save the world from the enemies that are at this very moment marring it.

The day that I read your article, "The Issue Is Theological," in the October, 1946, issue of *The Expositor*, I knew that you had given me something to think against. For some very definite reasons I had been doing that for a long time. My mind was super-saturated with thinking about this topic. Then came your article. And I remembered my chemistry. I pushed a crystal into a super-saturated solution and the whole mixture begins to crystallize.

I knew that your article had been given me for that high end. It was given to me for clarification of my own thinking. And this is the result.

I had been thinking hard on the fundamental problem that you raise. I too had in note, months before, of the remarkable statement to which MacArthur had given utterance. I had given thanks that a general had religious acumen to note that the saving of the world lay in something else than bombs. I wanted generals to talk like philosophers.

But my controversy is not with generals, nor with you, Norman. My desire is to communicate to you the knowledge of the goal that I reached in seeking the solution of the world's problem. You reiterate again and again that "the issue is theological." Again and again I told my "socius" saying: "I wonder if it is."

And each time the answer came: "No." When I said I to the "socius" of me: (in the manner of Tennyson's poem on "The Two Voices"), "What is the answer?"

Quicker than a flash came the answer: "The issue is sociological rather than theological."

Winchester, Kan.

I had thought to let the matter rest just there. It satisfied me. But ever and anon there arose in me the thought that, the editor, like Dicken's character, Barkis, being willing, what I had thought might be of help to you and others who have reached the conclusion that "the issue is theological." So here is the fruit of my gleanings, "the fruit of the six seasons," as my beloved poet, Rabindranath Tagore, puts it.

Don't you think, Norman, that our religion, whose other name happens to be Christianity, needs to be sociologized rather than theologized? You more or less rise to that concept in the article that you wrote. But you seem to find it hard to let that concept have free course and be glorified. That is, in your arguments. But what you do, speaks so loud, that that is what I hear you say. In your crusade against the vice in your city you went all out sociological!

But I had already learned this in a happier way of you. You had become as sociological as the Apostle John in one of his letters. I have never seen you. But you, whom I have not seen, I love. Then I remembered the other sociological note in that apostle's writing: "If a man love not his brother whom he has seen, how can he love God whom he has not seen?" I got down to analyzing that love of mine for you. What I found true for you I have found true for multitudes that I now call by the lovely name of Friend.

You did a kind thing to me, and I responded. Like Oliver Twist you came back for a second helping. And I responded again. You wanted me to help someone else. I did the best I could. As I recall it you acted like John Wesley at his best. You did not say: "What is in your head?" But rather: "Give me the best that is in your heart?" And so I gave you the best that was in my head as well as my heart. And old John smiled in his wry sort of way to see the thing I did, for it was a tenet of his that "if thy heart be right with my heart, then we can walk together."

But way back further I recalled that the sociological emphasis seemed to be paramount in the thought and teaching of the important ones of religion. I recalled that Jesus con-

stantly referred to this aspect. In fact He seemed to make it His chief point of emphasis many times. The Sermon on the Mount reveals that Jesus had a sociological notion which He called forgiveness. "If men loved only those who loved them what were they better than the children of the world." To an inquiring young man He summed up the law and the prophets, sociologically rather than theologically, when He said that men were called to love in a three dimensional way. And on that memorable night of parting He called His disciples, "friends". He told them that "by this shall all men know that you are my disciples, if you have love one toward another, even as I have loved you."

No, Norman, the issue is not so much theological as it is sociological. Christianity is a matter of relationships. That is why a little way back I spoke of my essence under the name of socius. Theology has a place in logic and somewhat in life. But it so easily runs into dogma which becomes a source of friction instead of fellowship. The other day I was speaking, by request, before our local Ministerial Association. I spoke to this point. I went Wordsworthian in emphasizing that "the best portion of a good man's life" are "his little unremembered acts of kindness and of love." I even dared to say that the average minister, and much less, the average layman, is not competent to adjudicate upon the metaphysical nature of God and Christ. Some have not the mental ability; and many have not the mental agility. So what? I give them the Wordsworthian test, or better, the Jesus test, and I abide by that.

I could go on further along this line, but this letter is growing too long as it is. But I want to present just one more illustration. Our local Rotary Club has just concluded in our city, a community course of four lectures on Internationalism. They went sociological. One of their speakers showed how we live in a world whose uttermost bound is but forty-two hours away. He pressed home what this meant for race fellowship. His emphasis was sociological. Matters theological were trailing so far behind that they could not even be called a poor second.

It happened that on the morning of that day I spoke my piece on "How Christians Can Co-operate in Our City." But there were many empty chairs in the room. They have not been occupied once by the brethren who might have been there. But they have been educated to believe that "the issue was theological." So the brother in the Episcopal Church never associates with the Ministerial Association; neither

does the brother from the Lutheran Church. The Catholic priests are never there. The ultra fundamentalistic preachers remain aloof, or is it aloft? They say,—no I will not say, what I think they say. What I would type would be but hearsay!

But for you, Norman, and for many like you, I have every regard, which is more than every respect. Our respective logics seem to turn us to different goals, but our relating loves seems to make us one. Which seems to come to this at the last. For some the issue is theological, but not to the dividing of friend from friend. While for others it seems that the fissure is theological even to the rending of "the body of Christ." While over and beyond all this, it seems to me that "the healing of the world's dark ills" comes when we go all out sociologically. I think James mentioned something about "pure religion" which equates totally with this idea. My love to you, Norman, and my logic!

Warm-heartedly yours,

FRED SMITH.

Seek Thy God!

Poor troubled world
Seek thou the presence
Of thy God,
And thou shalt find
A blessedness and peace
No mind hath yet conceived.
Lay down thy weary head
Upon the breast of One
To whom the countless hosts
Have come to hear,
A word of comfort and of cheer.
The world is noisy
With the sounds of strife,
And life is filled
With tears and cares
Until it seems no hour dawns
Without some fateful word
From out the everywhere.

Poor troubled world,
Find thou in God
Thy Father kind and good,
The strength that thou
Wouldst have for hours dark
And trials great and hard.

—G. A. LEICHLITER.

Little things come daily, hourly, within our reach and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely.—Grou.

LET PROTESTANTISM MOBILIZE ITS MEN!

AARON N. MECKEL

NO, there isn't the slightest tinge of the "fascistic" about this suggestion that Protestant Christianity must more fully thoroughly mobilize its men. There is a potential of man-power in our churches we have not satisfactorily drawn upon. Recently the writer served as the Congregational member of an interdenominational team which toured several of our Eastern States in behalf of the Federal Council One Day Conferences in Evangelism. One question that was inevitably asked by both laymen and pastors was, What can we do to enlist the men in our churches? It would be quite humbling to the average parson honestly to ask himself, What percentage of the male membership in my Church is really active in some phase of our Church program?

We are not suggesting that Protestant Christianity muster its men in opposition to any other group. But observe the close and vigorous contact the Roman Catholic Church keeps with its men. Here in Boston forty thousand of that communion gathered together at Braves' Field. Together they marched through cross-formation made by the Massachusetts National Guard, and received the official blessing from the Archbishop. Make no mistake, the average Roman Catholic feels an intense loyalty to his Church and priest. He would "go the limit" for "Mother Church" at any time.

Here and there one finds Protestant churches vitally alive in this respect, but we are not doing it with requisite effectiveness. We need only visit churches of any of our major denominations on a Sunday morning to be convinced of this fact. The great majority present are usually women. What, then, can we do about it? How may the Protestant Church more effectively muster its manhood?

Provide Basis

First of all, we must provide a true basis for Christian fellowship within our churches. Joe Willard Kreckler tells of the man whom he had known as a college student. He had been active in the work of the Y.M.C.A., the college church, Christian Endeavor, etc. Many years afterwards upon meeting again with this man, all he could get out of him

Wentree, Mass.

was this brusque sentiment: "Joe, I find better fellowship outside the Church than in it. Those fellows in the Church just want another member and another contributor. They are not interested in me." If the Church is more interested in using people than serving them, watch out! Dr. Kreckler goes on to say, "Mere sociability is not enough. There must be Christian fellowship." The fact is that service clubs have drawn thousands of men away from the regular meetings of our churches because they find something warm, and with the feel of genuine friendship in these "clubs". The Church can well afford to "take a hint" from the Lions, Kiwanis or Rotary Clubs when it comes to the enlistment of men.

Present Masculine Gospel

The Church that expects to get the men inside its walls must also present a masculine Gospel from its pulpit. This mad interval in the world's history, is a time for us to present what P. T. Forsyth once called "the thews of a powerful Gospel." Alas, for the clerical "Sissy" in a "dog-collar!" And also alas for the man who is afraid to stand on his feet before the congregation entrusted to his pastoral care, and sound out the full spiritual and ethical implications of the Christian message. There is no place for "bullies" in the Christian pulpit; but a two-fisted man,—yes! Often the masculine response in our average Church is not greater for the reason that we ministers do not claim and challenge our men with sufficient urgency and frankly confront them with their privileges and responsibilities as Church members. There was the wholesale meat salesman who said to the minister, "Sorry my wife isn't in. She takes care of the religious matters in our home and would like to consult with you about Sunday School." "Do you mind," said the parson, "if you as father of the children and I as their minister go over this thing together?" There was a new light on that man's face,—and go over it they did. True, the loyal women in the Gospel records accompanied Jesus and ministered to Him. But when it came to ordaining the Twelve to the Apostolate, He summoned men. As a returned service man put it the other day, "A false and timid conservatism in religion sim-

ply will not be enough!" Merely formal and conventional Christianity will never satisfy the needs of thousands of the young men who are streaming back into our parishes. Some of them have been through veritable hell. And they have developed a flair for the real and the genuine!

Give Men Vital Work To Do

But besides all this we must put the men of our Church to work in the vital business of witnessing for the Christ and the Faith they profess! Before John Foster Dulles left for the Paris Peace Conference, he went on record as saying that the one greatest need here in America just now is for a vital and dynamic demonstration of the essentials of our Christian Faith and Heritage. "What we need at this critical juncture," said he, "is an affirmative demonstration that our society of freedom still has the qualities needed for survival." If that be the case, then let not only the pastors but the laymen of our churches, by the many thousands, sit up and take notice! We all have seen men more on fire to go out and bring in new recruits for the Elks, or the Grange, or the Lions, than for the Church of our Lord Jesus Christ! Our men must come to see that the future of their very business enterprises, of their homes and the democracy to which we pay such lip service, is contingent upon the continuance and the growth of a specifically Christian heritage. It's time that the Protestant manhood of America pare through the outer rim of superficiality and take a fresh look at the roots of our civilization. The men of our churches should be doing far more than serving on official boards of trustees, as occasional Sunday School teachers, as ushers, choir members, and the like. They are to be,—if our Christian heritage and way of life is to endure—out on the front lines of the Christian warfare, bearing a vital and life-giving witness

in word and deed for their Master. And it is time we who are their pastors tell them so in no uncertain terms, mindful all the while of our own shortcomings.

The Federal Council of Churches used 1946 as a year for intensive lay evangelism in our churches. It was well that it did so in an hour when the only answer to atomic power is moral power, and when the keen thrust and impact of an impassioned Communist witness may be felt.

In the Church where the writer ministers, twenty-five laymen volunteered to go out during the Lenten Season, with the intention of bringing in new recruits. They were carefully instructed not to go out and "preach at people," but to bring them the warmth and genuineness of Christian fellowship at its best. If only we had enough space to record the reactions of some of these men to their visitation enterprise! "I think now that I have a clearer understanding of what you ministers are up against in your task," said one. But perhaps this word from another of them is most memorable: "I found out that I couldn't share anything with another in his need, unless I first possessed it myself!" In Foundations For Reconstruction, Elton Trueblood writes, "The Faith is harmed far more by timid upholders than it is by open and violent enemies. The worst blasphemy is not profanity, but lip service." (p. 31)

In the long run, of course, it is not numbers in the Church so much that counts as the spiritual quality of men and women in whose lives the living God has wrought, and through whose yielded lives He seeks to bring His Kingdom upon earth. Never was there a day when that kind of a witness was more desperately needed.

With that thought in mind, let Protestantism mobilize its men!

EVANGELISM FOR TODAY

M. E. DODD

EVANGELISM is the proclamation of the good news of God in Jesus Christ, with the view to winning others to faith in Him as a personal Saviour and fidelity to Him as Lord and Master.

Evangelism is the preeminent and perennial task of both pastor and people. We must stop thinking of evangelism as a sporadic effort of a few days with a visiting evangelist.

Shreveport, La.

Christ committed the evangelization of the world to the church. The church is the Bride of Christ and He is the Bridegroom. By this divine relationship sons and daughters are to be born unto God. Evangelism has been weakened by the tendency of church and denominational programs to shunt the responsibility from the church to union meetings on the one hand, and to auxiliary groups in the church, on the other hand. The church must

the auxiliaries but cannot delegate her work to them. Christ made it a church responsibility and it should be kept there. Any angelism which is not church-centered is not the New Testament type.

Evangelizing today for tomorrow's world may justly take into account the interests of humanity in many areas of life.

In the Churches

Many Christian bodies are reporting a net loss in membership each year. This is due to their let down on evangelism. If we are to have churches in the future, we must win those who are to constitute their membership today. If we are to have ministers, missionaries and Christian workers, denominational leaders, executives, Board members and givers, we must turn them to Christ now. Evangelism is not optional. It is imperative. It is the first MUST of the Gospel. It is either evangelize or die.

In Race Relationships

Right race relationships make for the good of the ill of the world. We may almost say that the war was produced by bad racial attitudes. Non-Christian people know only one way to settle their difficulties, namely, by force. Christians seek the way of peace and good will, understanding, cooperation and mutual helpfulness. If the racial tensions which have cursed other countries are to be prevented in America, more people must be made Christian. Evangelical Christians have never persecuted other peoples. For this reason, Jews could not afford to encourage evangelical and evangelistic movements. It is when people become organized that they become persecutors. When they are evangelized, they become protectors. Einstein said the churches in Germany were the only institutions which protested the persecution of Jews. It is the ungodly in each race who foment trouble. It is the non-Christian spirit and conduct of unfairness, injustice and oppression which stimulates opposition and antagonism. All hatreds, bitterness and antagonism are assuaged in proportion to the people's acceptance of Christ, the Christian spirit, the Christian ideal, and the Christian way of life. To make Christians out of people is the only way to have a Christian society.

In Industry

Relationships between capital and labor, between employer and employee have grown gradually worse in recent years. Evangelism is the only force that can turn the tide back in the other direction. It has been demonstrated by some industrial groups here and there that they can operate on the Christian principle to the mutual benefit of both employer and employee. The anti-Christian "dog

eat dog" policy is mutually destructive. Members of labor organizations forsake God and desecrate the Sabbath by meeting at the morning hour of worship to make plans for forcing their demands upon their employers. Employer groups forsake God and desecrate the Sabbath by meeting at the evening hour of worship in clubs and cocktail parties to talk about how to enforce their positions upon employees. If they would all meet together in the house of God and worship as children of their Heavenly Father, they would find it easier on Monday to make their minds meet on matters of mutual interest.

In Matters of Morals

Crime waves rise higher and higher. Crime waves rise in proportion to the decline of evangelism. And conversely, crime declines as evangelism rises. Mr. J. Edgar Hoover says the churches are the front line defense of the nation's morals. There can be no morals without vital religion. And the only religion which is vital enough to produce high moral standards is the evangelical and evangelistic type of the New Testament. Society is made up of the sum total of its citizens. The improvement of any society depends upon improvement of each individual member. The soul of improvement is the improvement of the soul. A new order will come with new individuals. The regeneration of society will come by the regeneration of individual men and women. The order of our social life tomorrow waits upon our evangelism today.

In World Affairs

Missions is the mission of the churches. Missionary operations are nothing more than the extension of evangelistic activities. Whether one goes across the street to win a soul to Christ and calls it City Missions, or whether he goes on the same mission across a commonwealth and calls it State Missions, or whether he goes across the nation and calls it Home Missions, or whether he goes across the ocean and calls it Foreign Missions, it is all evangelism. It is the proclamation of the good news of God in Jesus Christ, with the view to winning others to faith in Him as a personal Savior, and fidelity to Him as Lord and Master. That is the all time and everywhere business of all the churches and of every church member.

It is now two thousand years since Jesus said: "Preach the gospel to every creature." While much has been accomplished, vast areas of humanity are yet unevangelized. World-wide evangelization tomorrow waits upon our local evangelism today.

Every human relationship, every human interest for time and eternity wait upon evangelism.

WEEK OF PRAYER

GENERAL THEME

For This Cause I Bow My Knees

SUNDAY:

Scripture Passages: Eph. 3:1, 6; Rom. 8:17-39; Jer. 31:18; Job 31:32; James 2:16-17; I John 3:17-18.

For This Cause I Bow My Knees:

That a one-man revolution may take place, beginning with me.

That all mankind may be unbreakably one, fellow-heirs of earth, air, sea.

That each person on earth may be our Alter Ego—since God loves each of us as if there were only one of us.

That, beginning with me, our church may care more, dare more, share more.

That the whole family of the whole Church in the whole world may erase blind spots, sore spots, danger spots in human relationships; and may this come true where I live as it begins with me.

Suggested Topics for Brief Messages

One-Man Revolution

Unbreakably One

Practicing the Presence of Fellowheirs

Little Daily Rituals of Remembrance

The Essential Aristocracy

Care! Dare! Share!

Hymns to Interpret This Theme

Earth Might Be Fair

Once to Every Man and Nation

O Brother Man Fold to Thy Heart Thy Brother

Life of Ages, Richly Poured

MONDAY:

Scripture Passages: Eph. 3; Psalm 78:35-41; Rom. 3:9-18, 23; Psalm 130:3-6; I Peter 4:17.

For This Cause I Bow My Knees:

That we may search ourselves daily to see if there is any civic evil we permit as we "stand by, consenting."

That we may reproduce Jesus Christ—praying as He prayed, working as He worked, living as He lived.

That God, who has set our feet in a large room, may teach us how to lift our human smallness into His divine bigness.

That the beauty of the Lord our God may be upon us, and that the work of our hands may be established in the place where we live.

Suggested Topics for Brief Messages

We Perish by Permitted Things

We Grow from Our Disgusts

Walking Museum of Primitive Traits

The Evil That Good People Do

Have We Stood By, Consenting?

Petrified Complacencies

Christianity—Dull Habit? Acute Fever?

Hymns to Interpret This Theme

In the Hour of Trial

O Jesus, I Have Promised

Draw Thou My Soul, O Christ

Jesus Calls Us, O'er the Tumult

TUESDAY:

Scripture Passages: Eph. 3:9. *Gift of Power:* Luke 24:49; John 1:12; Luke 4:14; II Tim. 3:5. *Gift of Peace:* Luke 19:41-44; Eph. 2:14-17; John 14:26, 27. *Gift of Joy:* John 15:11; John 16:20-24; Psalm 51:10-13; Jer. 31:10-13.

For This Cause I Bow My Knees:

That God may restore unto me the joy of salvation.

That we may discover the true fellowship of the mystery: that one loving soul sets another on fire.

That we may weed out of our attitudes any killjoy spirit, which destroys the Joy, the Peace, the Power of God.

Suggested Topics for Brief Messages

In Chancery

One Loving Spirit Sets Another on Fire

The Gospel According to a Killjoy

Jesus, Joy of Man's Desiring

Hymns to Interpret This Theme

All Hail the Power of Jesus' Name

O Could I Speak the Matchless Worth

Peace Perfect Peace

Jesus, Thou Joy of Loving Hearts

WEDNESDAY:

Scripture Passages: Eph. 3:11; Isa. 42:6-7; III John 4-6; Jer. 2:17-18; Neh. 13:31.

For This Cause I Bow My Knees:

That our own Church may recover its sense of urgency, and give more, lift more, mean more to the world in which we live.

That we may see that only through each of us can "God's Kingdom one little inch draw near" in the place where we live.

That we may practice the presence of this interdependence by saying every hour: It all depends on me and I depend on God.

Suggested Topics for Brief Messages

My Church—Club? Habit? Beacon? Power?

Interwovenness: The Dropped Stitch

Divine Declaration of Interdependence

Image of His Own Everlastingness

God's Kingdom One Little Inch Draws Near

More Terribly Busy When I am

The Recovery of Urgency

Hymns to Interpret This Theme

O Where Are Kings and Empires Now?

Rise Up, O Men of God

One Holy Church of God Appears

Glorious Things of Thee Are Spoken

THURSDAY:

Scripture Passages: Eph. 3:13; Rom. 15:1-3; Rom. 12:1-21; Matt. 5:10-16; Job 4:5; II Cor. 4:8-11, 16-18.

For This Cause I Bow My Knees:

That we may learn from the recent bravery of fellow Christians abroad that "Courage is fear which has said its prayers."

That we may comfort those in our midst who carry heavy burdens of poor health or recent sorrow or race discrimination or social ill-adjustment.

That just as Christ pleased not Himself, we may examine our love of ease, of privilege, of position, of praise, to see where we may be hindering the work of our Lord.

Suggested Topics for Brief Messages

Rolled About in Experiments: Catastrophe Education

Miserere Into Jubilate: Private Te Deums

He Is Sifting Out the Hearts of Men

God's Intolerable Compliment

You Have What It Takes—Can Do! Will Do! Did!

Hymns to Interpret This Theme

How Firm a Foundation

Oft in Danger, Oft in Woe

Am I a Soldier of the Cross?

Art Thou Weary, Art Thou Languid?

O Jesus I Have Promised

FRIDAY:

Scripture Passages: Eph. 3:14-15; II Tim. 1:11-12; John 12:27; John 18:37; Job 29:11-16; Psalm 109:4.

For This Cause I Bow My Knees:

That our Church may hear the whisper of the Holy Spirit in our midst.

That the "cause" of Christ may hold for us the same fascination and joy it held for the disciples when the Holy Spirit began to use them.

That we may dedicate thoughts, dreams, voices, time, purses, and lives to make heaven come on earth for the "whole family" of our God.

Suggested Topics for Brief Messages

Whisper Came to Me: This Is A "Must"

Person-to-Person Call: Suppose Nobody Answers

The Cultivation of An Uneasy Conscience

Prayer Is Learning to Think Like God

"Thy Kingdom Come"—Do you Really Want It?

Authentic Tidings of Invisible Things

Violence Is the Unbearable Repartee

Hymns to Interpret This Theme

Breathe on Me, Breath of God

God Calling Yet, Shall I Not Hear?

Jesus, Thou Art Standing

Spirit of God, Descend Upon My Heart

More Love to Thee, O God

SUNDAY:

Scripture Passages: Eph. 3:18, 19; Psalm 139:6-10; Dan. 11:32 (b).

For This Cause I Bow My Knees:

That our church may take its place in the great line of saints who through all ages have carried the news of Jesus Christ to the ends of the earth.

That we may gain a new perspective on our place in Christendom: with such contagious outreaches of Christian love elsewhere in the world, how can we change also? and grow? and enrich life?

That we may daily hear: "Do it! Do it now! And I am with you!"

That we may realize our individual responsibility in influencing those who may be watching us secretly; those to whom other church members have always seemed disappointing; those in immediate need of the loving kindness of Jesus Christ which we alone can give.

Suggested Topics for Brief Messages

They Put the Church There! They Kept the Church There!

Affection, Forgiveness, Understanding, Personified
The Stories Nobody Knows: To Be Continued in Our Next

Is Life Rich to You?

Hymns to Interpret This Theme

We are Living, We Are Dwelling

There's a Wideness in God's Mercy

Jesus Shall Reign Where'er the Sun

O Zion Haste

Christ For the World We Sing

It is suggested that the Week of Prayer be planned in unison for all Churches in a community; whatever date will best serve that aim and purpose of the combined plan; that ministers and laymen join in working out the program. Detailed programs may be ordered from the address below, at 5c a copy, any quantity, postpaid. Remittance should be sent with order to the

DEPARTMENT OF EVANGELISM
297 Fourth Avenue, New York 10, N. Y.

ONE VAST LABORATORY

ALL the progress which human beings have enjoyed for centuries has grown out of common effort. An Englishman developed the vaccination against smallpox; a French chemist produced the cure of rabies; the discoveries of a Japanese and a German guard our children from diphtheria; pellagra is being cured today because of the researches of an Austrian. Even in the midst of bloodshed and destruction the united talents of scientists produced the greatest human rebuilder, the greatest healer known—penicillin.

"Those who worry about how much we will have to 'give up' in practicing unity with other nations, and in learning to respect other peoples, might well study the record of science, making the Nobel Prize winners as a prime example. Fleming and Florey are native Britons. Chain is a German born bio-chemist who fled his native country in 1933 because his religion did not suit the Nazi 'supermen'. A special grant from the Rockefeller Foundation in America made it possible for Florey and Chain to explore the possibilities opened up by Fleming's work almost twenty years earlier. The Oxford laboratory in which they worked attracts researchers, scientists and technicians of every nationality, every religion and every racial background in the world. All of them have 'given up', it is true, a bit of their own individuality, for the laboratory is hardly a place for prima donnas. But the world has received, in return, a safe, quick cure for over a dozen serious ailments that have weakened, incapacitated and killed countless thousands every year.

"The entire earth is one vast laboratory today. Working together — men and women of all races, all religions and all nations — we can turn out greater wonders than civilization has ever known. But divided into separate, suspicious groups, each wary of the other, we can destroy ourselves completely. The choice is up to us. Let's make it a wise one."

—THE CHURCHMAN.

The Editor's Columns



Alluring Evil

AS ONE reads the newspapers nowadays he may wonder what has become of all the good people. Life seems so startlingly evil, and the evil has been made so attractive. A lot of people seem to feel that we are caught by evil forces. On our highways and in our cities and towns, the darkness of the night is turned to daylight by brilliant neon signs that speak of the glory of night clubs and the exhilarating experience of drinking. Reports from the divorce courts are avidly read by young and old. The columnists of Hollywood continue their daily and weekly grist of evil doings of stars of movieland. Pictures of the more seamy side of life continue to be thrown upon the screens of thousands of movie theaters throughout the country.

Then, too, the writers of script and novelists continue a stream of sensuous writings. The newsstands carry a full line of magazines that border along the line of the obscene. A critic of a recent novelist said that the author's chief accomplishment had been to make sex boring. The endless repetition of moral lapses of men and women is the constant theme of many authors. During a period of war evils fasten themselves upon society. War itself is evil. In the aftermath of wars there is always the danger of great moral and spiritual let-ups. The backwash often leaves Christian people baffled. The problem of crime among youth puzzles civic authorities. The way of evil is often painted in an alluring way. The good seems dull and the evil luring. The end of the prodigal is not predicted. The devil often appears in the guise of light.

But, good people are interesting, too. The minister must not forget this phase of life. He deals with constructive forces. The regenerating power of the Gospel is his theme. He is commissioned to proclaim the good way of life and do it in an attractive way. He may wonder why more novelists do not explore the heights to which men and women

soar, instead of dipping their pens in the mire and muck of things.

There are unsung heroes in every community. There are business men and women in all of our churches who have stood valiantly for truth and right, honesty and fair dealings. Let us not forget that. In public life there are men in Congress who are battling for the finest and best traditions of American life. There are young people in all of our communities who are living lives above reproach, and that because they believe in purity and truth.

If it be asked, What do you mean by goodness? then, let us take some of the homely synonyms such as kind, agreeable, pleasant, honest, honorable, admirable, well-behaved, well-balanced. These are the most attractive things of life. On the pages of the New Testament is revealed the attractiveness of goodness, and that in an age of badness. Here is the story of a man who has faced life under all conditions, and yet has emerged, emerged battle-scarred and broken, but able to say, "I bear branded on my body the owner's stamp of the Lord Jesus." (Moffatt). A Christian business woman appears in the person of Lydia, a seller of purple.

Across the centuries have been men and women who have lived with the great purpose, "Not what can I get out of life?" but "What can I contribute to life?" Vast sums of money are now being dedicated to God for the rebuilding of a shattered world. Our glory as Christians lies in our kindness without the exercise of which life must always be wretched and unavailing.

Our times challenge men and women to live Christlike lives. All about us are men and women who are living above the fog of evil and sin. They are entirely too quiescent but for them business and society would become wholly corrupt. Vast sums of money are contributed, time and effort are given to the rebuilding of a better world,—these efforts often go unheralded. Goodness abides, but

is punished. In the ultimate state of things only righteousness is permanent. This is a theme at once challenging and intriguing, set over against the evils of our time. The Church has not always been attractive, but it has always led in triumph, the hosts of good people, but in any age the holiest and most living has been the Church. Christianity is worthwhile because of the goodness which it inspires and supports. Belief in the ultimate triumph of good is essential if we are to live against the entrenched stronghold of evil. This has made the Christian way of life attractive. We lived in such a way that sinners and outcasts were attracted to Him. The Christian way of life is still attractive because we are concerned with changing the old order of things, redressing the wrongs of life, protecting the home, educating the youth in Christian ideals, and bringing in a day of righteousness for all men. It is ours to produce a goodly number of people around the globe who will seek "to do justly, to love kindness, and to walk humbly with God."—*W. Franklin*

January, 1947

HARDLY dimmed is the burst of praise from the thousands who sang, "Glory to God in the Highest and on earth peace, good will toward men," in commemorating the coming of the Prince of Peace in the case of a little child. Yet, the lack of peace among men is forcing thoughtful men of every race and nation to the business of discovering why the promise in the Christmas message has not been used as the cure for men's hatreds, ills, and woes.

Is there a secret formulae yet to be discovered by men for making the theory of peace, about which man knows much, an effective force in actual life? From the time of the first Baptist World Congress in London, 1905, two hymns have stood out as the popular expression of those gathered in fellowship in the Name of Jesus Christ at these meetings. One, "Blest be the tie that binds our hearts in Christian love." Had we the understanding to translate these words into real meaning, we should have an indestructible fellowship, transcending all racial and social, political and cultural distinctions. *In Christ we are all one!*

Practical application of the words we sing in this timeless hymn will sustain the human heart until in God's good time, men will deal with one another as sons of a Father-God.

The second hymn, "All Hail the Power of Jesus' Name," with its stirring refrain, "Crown Him Lord of All," moved Dr. J. H. Rushbrooke to say, "It implies *the enthronement of Jesus in all life*, personal and social, economic and political, national and international." Yet, the singing of the hymn is as far as we go. When do we start putting it into practice? When do we apply the remedy to our ills? Men destroy themselves and one-another in their persistent side-stepping of the remedy offered. We know the words, we sing the formulae, then we go on with the routine of evil and selfishness, as if we did not sing, "Crown Him Lord of All." Whence comes the dawning of understanding, that will permit our *doing* the words, instead of singing them?

In His Name alone lies the hope of effective and peaceful living among nations as among individuals. Jesus and His formulae for living is the atomic energy capable of running man's spiritual and heart life.—*W.*

Home-Grown Religion

JESUS was not born in a House, but He was born in a *Home*, for the word "Home" really means *the place where love abides*, and if ever there was a place where love was it surely was in that manger-khan at Bethlehem.

The Christian home, in full power, will answer the world-problems of this age. Jesus, as a living person and incarnation of God's redeeming love, cannot be dissociated from His place in the center of the domestic background.

The future depends upon *the kind* of people Christian homes can produce. We need character in our time that will speak courageously on public and personal matters, character to endure success and wealth, character to thrive under stress and strain. Character is needed more than gold or steel. But whence comes character? What elements go into its making? It is the *home*, among all institutions, of which we can say, "All things work together for good to them that love God, to them who are . . . called to . . . His purpose."

Yes! The great neglected resources for a post-war world is the Christian home. As an English minister testifies from the wreckage of his bombed church, "*Only things that grow from a living root can hope to keep pace with mankind.*"

This year, A Christian Home Year!—*Edwin Wyle, D.D.*

THE CHURCH AT WORK



Warming Up the Whole World

Every candle counts for light and heat! Is your light burning? Next to name of God, no word is heard more frequently at a convention of Christian people than the term "*The Church*." Having listened in during the seven days of the convention in Cleveland, Ohio, (The United Lutheran Conference) these impressions persist with me.

All the while we were hearing what the *Church* is, what the *Church* has done, what the *Church* ought to do, what the *Church* needs to accomplish her tasks, we were thinking of the people of our own congregation. They are the *Church* to me as pastor.

The soul-stirring challenges seemed, sometimes, to mount to a staggering height. One could wish that he were a multi-millionaire, so that one could step forward with the sum of two million dollars to fill the needs of the Foreign Missions Board, as Missions needs were reported. When the Board of Education announced that five million dollars could be put to useful work at once in the sphere of education, one could wish to hand it over. When ten million dollars was named as a sum that might make a real contribution to the need for world action, one could wish to rise and say, Mr. President, here it is!

And, along with the wish for the sums of money, one could not escape wishing that he might be a million persons, ready, willing, and prepared to do the work of the Lord.

Well, *The Church* is a million persons; working together, we are millionaires. Satisfaction could be ours, in the face of these mountainous needs, only in so far as we had done our best, hitherto, in meeting them. Hope was ours only in so far as we recalled the faithful people who are *The Church*; men and women who worship reverently, who serve joyfully, who give willingly, and who are determined to increase in these graces.

The convention of seven days of concentration serves to dramatize and emphasize the opportunities as faced with the needs. The emphasis makes us resolve that our work, our prayer, our entire effort must be intensified and linked to the work and prayers of all the others who are *The Church*. Thus, we are assured that we can depend upon *The Church* that we know.—Quoted from "*Bay Shore News*," by Pastor Bishop.

Every-Member Canvass A Partnership Job

In preparation for the Every-Member Canvass, Rev. James Salmon, (Nebraska) writes, "we printed the names of canvassers, the streets each was to cover, the hour, and the purpose of the visit, not only in the local paper, but in bulletin form, mailing a copy to every family, as well as handing every attendant at the morning worship one. We emphasized that those who were undertaking the task of calling for the pledges were giving their time, which in turn obligated the members to be visited to remain at home, have their pledges ready, and cooperate in every other way possible. We emphasize teamwork, which is second nature to the young people in athletics, glee clubs, and other group activities in local schools. Members will do better when they are made to feel a vital part of something. Making the Every Member Canvass a complete, 100% success is the joy of every member of The Church.

Honor Rolls and War Memorials

A new, colorful brochure showing complete information on standard and custom designs of Honor Rolls or War Memorials available has just been issued by the International Bronze Company, whose name has long been familiar to Expositor readers.

The brochure shows designs, costs, uses, etc., in addition to helpful hints on how to select and order appropriate bronze Honor Rolls or War Memorials. Readers of Thepositor are invited to address their requests to a copy of the brochure to Harold W. Paul, President, International Bronze Company, 36 West 22nd Street, New York 10, N. Y.

Wind-Swept Harp

Grace Noll Crowell, 76-p., Harper, \$1.00. This book of treasures is dedicated to "those who are ever seeking for beauty and truth in their everyday living." No better words can be found to express this reader's reaction to this little volume of 76 treasures, and the 13 other volumes of verse by this gifted singer of lyrics.

This book would be a most acceptable gift for any person with a spiritual sense, and costs less than many gift cards; yet, here is something to awaken inspiration that may be worn and weary; something to rest our troubled heads and hearts when the day is fading.

Three of the series by Mrs. Crowell—Song of Faith, Songs of Hope, Songs for Courage—may be had with slip case for gift-use at \$1.50. V.S.R.

Hobby Party

A HOBBY TEA where each guest brings something to exhibit and explain is a delightful and inspiring way to entertain. Who doesn't like to have an audience and be given an opportunity to talk about himself.—(Exchange.)

This idea is adaptable to any group, since all group members, young and old, have hobbies. The number should be limited; exhibits should be ordered by owners, so there will be no breaking; a guest-book, giving name of guest, with listing of hobbies, will give opportunity to publish the list later, creating added interest.

Haydn Mass Sung at Vesper Service

Haydn is said to have remarked to a friend, Spani, that the thought of God made his heart leap with joy and he could not help his music doing the same. The spirit of joy that pervades his 'Imperial' Mass, performed at today's vesper service by the choir of the First Presbyterian Church, Buffalo, N. Y., is ample testimony to Haydn's remark," wrote a reporter in the Buffalo Evening News; and concludes, "Though florid in style, this mass has a freshness and spontaneity so characteristic

of both Haydn the man and Haydn the composer. The performance was praiseworthy."

For the offertory, Squire Haskins, organist and choirmaster, chose Bach's chorale prelude, "Nun komm, der Heiden Heiland," and for the opening of the vesper service the "Fugue on the Magnificat" by Bach.—T. C. B.

Layman Elected President of Federal Council of Churches



CHARLES P. TAFT

Charles P. Taft, Cincinnati, Ohio, chosen to succeed Bishop G. Bromley Oxnam as President of the Federal Council of Churches, is the first layman elected to this post.

Mr. Taft was born in Cincinnati, Ohio, in 1897, son of the 27th President of the United States, graduated from Yale University in 1918, admitted to the Ohio bar in 1922, holds honorary Doctor of Laws degrees from four educational institutions, and is a member of the Protestant Episcopal church.

The election of Mr. Taft to the Presidency of the Council by the 400 delegates, representing 25 Protestant and Orthodox denominations, assembled at Seattle, Washington, December 4-6, indicates a wholesome trend toward sharing the responsibilities and privileges of directing National and World Christian group activities with experienced laymen. The Church needs professionally trained religious leaders; it also needs the contribution of talent and experience of lay leaders. The Associated Press quoted Mr. Taft as saying, "I want to encourage studies by our churches in

problems of the people, in youth and child psychology and in marriage responsibility."

Marry-Go-Round

The young-married-couples-club of an active Methodist Church in Western New York is known as the "Marry-Go-Round-Club", and specializes in the interests of married couples with young children, which is to this writer about the most important matter existing in any community or church.

Consecration Day

This excellent and significant service at Westminster United Presbyterian Church, Des Moines, Iowa, will intrigue every pastor who believes in recruiting young people for Christian Service in the thousands of waiting areas. Rev. Will W. Orr, pastor, prefaced the actual consecration service with the following remarks:

"We need men and women for full-time Christian Service"—so say all the Boards of our Church. The plea is as old as time. The Church never has had enough people to adequately carry on her work. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," is still one of the primary items on our prayer list.

I believe 1000 consecrated men and \$10,000,000 poured into Germany in 1919 could have healed in its early stages the spiritual cancer which broke out in all its fury in the Second World War.

Today the Church is engaged in a terrific race with destiny. Will we be wiser in 1946 than we were in 1919? The answer to that question is largely the answer to whether or not a Third World War will devastate civilization.

Securing good and adequate recruits for the work of the Church is one of the primary functions of the minister. He must be laying God's Hand upon the heads and hearts of the choicest young people in his church for full-time Christian service.

Why not a Peace Service Flag? Almost every church in this country has a War Service Flag, with red border, white field, and blue stars. Not many churches have escaped the gold stars. These flags hang in honored positions in our houses of worship. We thus honor the men and women who by their sacrifice and toil have had a part in winning the war.

Let's, put up another flag! A "Peace Service Flag." Winning the war is only half our

goal. We have organized ourselves as citizens for that purpose. We give ourselves to the State for whatever service she needs whenever she demands us. And so complete was our dedication to winning war that we came off the field the victors.

How about Peace? It will also take a heroic dedication of lives and dollars to win Peace. There isn't any other way it can be won. War victory has merely given us a chance at Peace victory. Those whose lives are dedicated to it should be recognized. Their service should be dramatized. We haven't done enough just to honor recruits for war. We must honor recruits for Peace. If we fail with Peace—the war, a third world war, will liquidate our Second World War victory.

Westminster recently dedicated a Peace Service Flag. It is identical with our War Service Flag, except it bears crosses instead of stars. Sixteen crosses were placed by those lives they represent. We brought (at church expense) three students home from Monmouth College (200 miles), and five students from Sterling College (500 miles). Four of the remaining eight are students in Drake University; one is a student in the American Institute of Business; and two are nurses in training at the Iowa Methodist Hospital. Fifteen of these young people, in advanced stages of education and preparation for life service, fixed blue crosses on the flag.

There were four crosses of red. These represent the lives of those already in full-time service. One is in her work as Youth Director in Westminster. The mother of a son of our congregation, now pastor in Oklahoma City, placed his cross on the flag. The sister of our missionaries in Assiut Hospital, Egypt, placed two crosses representing them.

There are many young people of high school age determined to serve the cause of Peace. There will be opportunity for them to be consecrated publicly after they have enrolled in college or university. We plan a Consecration Service each Fall just before the World-Wide Communion Service.

The Service of Consecration

I. TO THE LIFE SERVICE GROUP:

Pastor: Do you renew profession of faith in Jesus Christ which you made when you entered the church?

Life Service Group: I do.

Pastor: Do you now, publicly, before you fellow church members, declare it to be your purpose to enter into full-time Christian service?

Life Service Group: I do.

Pastor: Do you understand this to mean your whole life is made available to Christ to be wherever He may, through the direction of the Holy Spirit and the guidance of the church, need you?

Life Service Group: I do.

Pastor: Do you affirm that you have given much thought, matter long, and considered, and prayerfully, fully recognizing the hardships and trials and privations that lie along such a path?

Life Service Group: I do.

Pastor: Do you renounce all personal gain and love of the world in purely material things for a life of sacrifice and service to mankind?

Life Service Group: I do.

Pastor: Do you declare now that you will receive Christ in whatever place, wherever in the world He calls you to labor?

Life Service Group: I do.

TO THE CONGREGATION:

You have heard the affirmations of those, your sons and daughters. It now becomes your privilege to match these commitments preparatory to the consecration of these young people. Will all members of Westminster Church please stand.

Pastor: Do you re-affirm your faith in Jesus Christ as the King and Head of the Church, as the One and only Redeemer of mankind, and as the only begotten Son of God?

Congregation: We do.

Pastor: Do you dedicate yourselves anew to the high calling of God in Christ Jesus?

Congregation: We do.

Pastor: Do you solemnly take as your very own the command of Christ to all who believe in Him, "Go ye into all the world and preach the Gospel to every creature"?

Congregation: We do.

Pastor: Do you pledge yourselves to these whom the Spirit of God has come, that you will give them every respect, all kindness and protection, and uphold their hands and hearts in real encouragement?

Congregation: We do.

Pastor: Do you pledge anew a prayerful participation of an honorable portion of your income to the Mission and Benevolence Account of the church through which these young people may have their necessities provided?

Congregation: We do.

THE CONSECRATION:

Pastor: We have heard your vows which separate you for a special and particular service for Christ.

You have heard the vows of the congregation in which we pledge ourselves to you in love and support.

It now remains only that you be consecrated by the Holy Spirit. Will you kneel, each at a chair.

Inasmuch as the Spirit of God has laid upon you a great and compelling call, we who love you do hereby with you approach the sacred moment of consecration.

People be seated and bow in silent prayer.

Pastor: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1).

Congregation: We consecrate these, our sons and daughters.

Pastor: "My son, give me thine heart, and let thine eyes observe my ways". (Prov. 23:26.)

Congregation: We consecrate these, our sons and daughters.

Pastor: "Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother: that he may bestow upon you a blessing this day". (Ex. 32:29.)

Congregation: We consecrate these, our sons and daughters.

Pastor: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". (I Thess. 5:23.)

Congregation: We consecrate these, our sons and daughters.

PRAYER OF CONSECRATION

AFFIX CROSSES TO FLAG

—Westminster United Presbyterian Church,
4114 Allison Avenue, Des Moines 10, Iowa.
September 29, 1946.

The Lord's Acres and The Lord's Auction

A real though unspectacular revival of religion in 4000 to 5000 country churches in the United States which have adopted the Lord's Acre Plan was reported by Herbert Ravenel Sass in "Lord's Auction" in the Saturday Evening Post of November 20, 1946.

Many Expositor readers will recall or have at hand articles in The Expositor outlining the revival of the plan. In many churches the plan was accepted "on trial" until members convinced themselves of its powers.

"This could not be a revival in the old sense," Mr. Sass writes. "It could not bring

new outbursts of the nightmare fanaticisms, the fantastic witch hunts that formerly screamed and ululated among the hills . . . The awakening—if that is the right word—which undoubtedly has come to many individuals where the plan has been at work, must necessarily make for a different philosophy. It would be gentle rather than militant, free from hysteria and devoid of bigotry . . .”

The Post article tells the story of how Thanksgiving Church, in Johnston County, North Carolina, nine miles from the nearest town, adapted the Lord's Acre plan. In the autumn, the church holds its annual Harvest Day and Lord's Auction. Farmers and their families put aside the best that they produce in crops, livestock and handicrafts “for the Lord.” Cakes, quilts, cotton, turkeys, sweet potatoes, corn, calves, pigs and steers are auctioned at prices that their superior quality warrants, slightly higher than market prices. The money received enables the church to go forward with its work.

“Fifteen years ago, Thanksgiving Church, with an annual budget of \$400, was in so feeble a condition that only aid from the state mission board kept it alive,” Mr. Sass reports. “Today, as a direct result of the Lord's Auction held each year, the church is in excellent condition financially, with an annual budget of more than \$4000, a new and convenient building and a building-fund reserve of more than \$8000 in bonds . . .”

The plan, originated by a minister in a small South Carolina church, was launched and carried forward by the Farmers' Federation, of Asheville, North Carolina. Today, between 4000 and 5000 country churches in all parts of the United States are using it. “It has put them on their feet financially,” Mr. Sass says, “and its leaders believe that (the plan) has invigorated and renewed (the churches) spiritually . . .”

“The plan is a mixture of simplicity and mysticism,” according to Mr. Sass. “It is founded upon the ancient truth that ‘the earth is the Lord's’ and it draws its breath from one of the eternal mysteries, the bond between man and the soil, common to all races and to all climes . . .”

“Observers say that the Lord's Acre or Lord's Auction plan takes the farmer's work, the familiar work which he must do with the soil of the earth, and makes it a link with the Higher Power. By dedicating to that Higher Power a part of his labor and a part of the best fruits which his soil produces, the man plowing the field yonder has established be-

tween the Deity and himself an awareness that didn't exist in his mind before.

“Here and there, it is true, the plan has failed . . . But they have been few. So many have been successes, so steadily is the movement still spreading, that champions of the plan are probably justified in their claim that it has saved the rural church in America.”

Filmosound Library

Readers of *The Expositor*, searching for available 16mm and 8mm pictures, are urged to correct their mailing lists, as companies are taking up civilian service again at new addresses, or have formed new companies. Filmosound pictures, available from the film library of Bell & Howell Company, Chicago, prior to the war, are now a part of a newly organized library, the United World Films, Inc., a wholly owned subsidiary of Universal Pictures Co., Inc.

Alcoholism

A wide program on alcoholism, urging the revision of the alcoholic-beverage tax structure in the direction of encouraging the dilution of proof spirits and fortified wines, through a tax program providing adequate incentive to distributors for such reduction, was adopted by the Federal Council Assembly at Seattle, Washington, which deserves the study of every ministerial council over the land. The plan urges also stricter enforcement of laws regarding the issuance of liquor licenses and regulations of hours of sale, prevention of sale to minors and regulation of advertising of alcoholic beverages.

It is reported that all references to national prohibition were stricken from the resolution “because there are divided views on this question among the denominations represented in the council.”

Sunday School Overflow-Annex

A \$3,000.00 temporary annex to Calvary Episcopal Church Sunday School rooms, Williamsville, N. Y. was erected in two months and opened for use on Dec. 7. The annex was forced by the “almost doubling” of the Sunday School attendance. The new quarter-house the pre-school kindergarten and first grade pupils, and is considered a “stop-gap” to meet immediate needs, to avoid turning children away.

Members of the parish have decorated the one-room structure in bright hues, and placed a small red-picket fence around the lower wall to create a cosy, garden-like atmosphere.

Knowing that present quarters are inadequate for the needs of the parish, "a test campaign was put on to see what could be done as a starter" toward a new \$75,000.00 building; and the pastor, Rev. Frank S. Patterson, reports that \$23,000.00 was donated in a single week, Loyalty Sunday, November 24. For a month before Loyalty Sunday, printed matter of the work and aims of the Church was circulated, and five meetings were held among members of the Church to "feel-out" reactions on the proposed building program.

Here is an idea for hundreds of pastors throughout the country who find themselves in similar circumstances, yet hesitate to "start" on a building project. The "temporary building" project, which appears within reach financially to many members, will arouse the interest of the full membership. After that, there is leadership and organization required to channel the "aroused interest" in the right direction.

Ryan-Sue Columbia Broadcasting System; Ask \$15,000,000 Damages

The above is the title of a news release of about 1200 words, received by The Expositor late for the December issue, from R. H. Martin, D. D., Chairman, Committee Against Liquor Advertising, National Temperance and Prohibition Council,

209 Ninth Street, Pittsburgh 22, Penna. The first paragraph reads—"Sam Morris and Henry M. Johnson individually, and on behalf of The National Temperance and Prohibition Council and 'the boys and girls of our country', filed suit Oct. 30, 1946, in the West-

District of Kentucky Federal Court against Columbia Broadcasting System and Schenley Distillery Corp. for 'damages and relief against Columbia's selling the choicest radio time to Schenley and the Commercial Liquor Interests for broadcasts to glamorize wine and for drinking, and Columbia's refusal to sell time whatever to the Abstinence, Church Welfare Forces for broadcasts counseling against the drinking of alcoholic beverages.'"

There are sub-titles: "Parties to the Suit", "Radio Commission Warning", "Schenley's Big Profits", "Your Help Needed".

This brief quotation here will give you an idea of the plan. Since every citizen of this country is interested in the question of Alcoholism, particularly the trend in radio advertising, a copy of this release should be secured by every pastor, and placed in the hands of responsible citizens everywhere. Attention is

called to the section of the Federal Radio Commission Act of 1927 which provides that stations are licensed only "when their operation will serve public interest, convenience and necessity," and that "millions of listeners throughout the United States do not use intoxicating liquors and many children of both users and non-users are part of the listening public."

Here is your opportunity to express your views. The Court of Public Opinion is still the most potent force in this country; here your voice will be heard.

Visual Aids

Opaque Projectors are being investigated by hundreds of ministers for use in both Sunday School and Group Activity meetings. There is a projector available that will project pictures up to 8½ ft. x 11 ft., something many group leaders have been searching for. It is the Beseler Oa-3 model, used widely in schools and industry, but coming into use in many Churches where good equipment is demanded. You can secure a circular on this model of the Beseler from Ryan Visual Aids Service, see "Where to Buy" for address.

"Church-Craft pictures, a collection of 2x2 in. natural color slides, formerly known as "Cathedral Pictures", about which a number of readers have inquired during the past year, are now available from Ryan Visual Aids. Ryan has a well established direct mail service for handling orders for all types of slides and equipment promptly.

Competent Help Sought By David C. Cook

The following positions are open at the David C. Cook Company. Training and experience required on the part of applicants for the positions may be secured from Mr. J. W. Woods, Director of Sales, David C. Cook Company, Grove Street, Elgin, Ill. Prompt attention will be given to inquiries regarding requirements, and duties involved—

1. Project Planner (Male or Female).
2. Manager, Customer Contact Dept. (Male or Female).
3. Correspondent, Customer Contact Dept. (Female).
4. Advertising Copywriter (Male or Female).
5. Order Analyst (Male or Female).
6. Secretary, Sales Department (Female).

(See page 48)



THE PULPIT



OUR PERSONAL INFLUENCE

S. EDWARD YOUNG

"Set then an example of good conduct."—
Titus 2:7.

WE ARE supposing this morning, though there is evidence against it, that Paul wrote the second chapter of Titus. These then would be Paul's words, "Speak thou the things which become sound doctrine—. In all things showing thyself a pattern of good works—." Or as Moffatt translates it, "set an example of good conduct."

Now if Paul had stopped with this. "Set an example—," our text this morning would be nothing more than a statement of fact. For by the lives we lead, we are always setting an example of one kind or another, of responsibility or of indifference, of selfishness or of service to our fellowmen, of faith or of cynicism. Every man's life adds up to an example of one kind or another.

See also that the example we set influences others so that it may be said of each of us, what ever else we may or may not possess, we do possess our personal influence; the effect of our lives upon other lives.

We need to remind ourselves of this fact for we are a generation more conscious of the influence of a *group* than we are conscious of the influence of an *individual*. We recognize the power of an organization but we are often forgetful of the power of one life upon another.

Yet that power is exceedingly great. Rufus Jones reminds us of this historic sequence. John Colét, when a youth, went to Florence and came under the influence of Savonarola. As a result his life was completely changed. Colét then went back to England and there became closely acquainted with the scholar, Erasmus, who was visiting England at the time. The friendship had its effect upon Erasmus giving him a new faith and direction. Erasmus then went to Cambridge University and

East Aurora, N. Y.

there converted Thomas Bilney and Thomas Bilney brought about the transformation in the life of Hugh Latimer, the man who, or being burned at the stake in Oxford, said to his companion in the fire, "Be of good cheer Master Ridley, and play the man: we shall this day light such a candle, by God's Grace in England as (I trust) shall never be put out." So, our nuclear physicists may be experimenting with chain reaction in the nuclear world but the chain reaction of personal influence, one life upon another and that life upon still another, that's no experiment, that's just history down the ages. We are met this morning in the name of Him who touched Peter's life John's and Andrew's; who, in turn, touched other lives; who, in turn, changed still other lives, until all over the world today, men are gathered in the churches of the Christ who began this chain reaction. "Set an example," wrote Paul. There is no question about that. We are all setting an example of one kind or another and so influencing our fellow men. We are an example.

This fact about ourselves should keep us from ever getting careless about the example we are setting. Any man who forgets the influence of his life upon another's is courting trouble.

Some years ago, I happened to overhear two young men discussing whether or not they would go to a dance that night, a dance patronized largely by adults of their parent's generation. This was the gist of their conversation. Said one to the other, I'd like to go but all the old folks do is drink too much. The other replied, let's you and I go and get drunk too. With heaviness of heart over the conversation my thoughts went to that older generation. No doubt, some were getting ready for the party. Others had a day's work yet to be done before getting ready. But I wonder if a single soul among them was giving the

greatest thought to the effect of that party on the impressionable youth that would be free. Paul wrote the Corinthians, "Take heed that by any means this liberty of yours become a stumbling block to them that are weak." We need to think about that more often. We cannot afford to neglect our personal influence, when our personal influence is such a power.

Again, we hear much these days about unhappiness in marriage. The most serious problem facing the American nation is the accelerating rate of its broken homes. No civilization has yet endured that was not built on the solid foundations of happy family life.

Some years ago around three thousand couples were interviewed by two experts in California to discover what caused happy and unhappy homes. One thing the survey indicated, namely, that children from unhappy homes often produced unhappy homes themselves, when they got married. Here was one true example of the ancient proverb. "The fathers have eaten sour grapes and the children's teeth are set on edge." Yes, the daughter of an unhappy home is herself a poor marriage risk. Yet I wonder when parents quarrel and make a battlefield of what ought to be a happy hearth they ever think about that fact. Rather each is thinking about himself, his rights, his pride, but no man lives unto himself. He is not free to do as he pleases because what he does with his life inevitably affects what another does with his life as the rain affects the seed in the ground. We cannot afford to neglect the kind of example we set.

If then that is the negative side of our personal influence, consider the positive. Our personal influence can be such a great power for good in the lives of others.

Back in my Seminary days, I remember sitting in upon a Sunday School class in one of the large city churches. The teacher had a hold on those boys. They so idolized him that they imitated him. It was amusing to see how they wore their ties like he wore his, slouched in the seats the way he did, and when the bell rang and they went out, each boy's head was tilted on the angle that the teacher held his. It was all so unconscious and sweet. They may not remember, as grown men, much of what their teacher taught but I suspect that wherever those men are today, whatever they are doing, they remember their teacher and that his good influence is still a burning candle in their hearts. After James Russell Lowell I heard Emerson deliver the Phi Beta Kappa

address at Harvard in 1867, he wrote of it, "Emerson's oration — began nowhere and ended everywhere, and yet, as always with that divine man, it left you feeling that something beautiful had passed by that way—something more beautiful than anything else, like the rising and setting of the stars." So, Lowell might not remember much of what Emerson said, but he could not forget Emerson. That is the power of personal influence.

Indeed, I would venture that more temptations are resisted on the basis of the memory of an idolized parent or friend than are resisted on the basis of remembered moral principles. For one man, the bulwark against temptation is the memory of his mother; for another it is the memory of the man next door, or some other who was his pal in his childhood days. I do not believe we have done very much when we have taught ethics to our children. Not many lives are changed by seeing the Ten Commandments coming after them with a big stick. The power to live a good life comes rather from the influence of an admired friend who sets an example of good conduct. What we are saying now is all summed up in what Aldous Huxley in one of his novels has one of his characters say, "You've got to be good before you can do good. That is to say, personal example is worth a thousand sermons. "Set then an example of good conduct!"

Come further now and see that no man is so insignificant that his example of good conduct is without power. A few years ago, the schools of Springfield, Mass., published a pamphlet entitled, "Pioneer Spirits." The authors were the children and this is what one 9th grade pupil wrote, "My Uncle James Siano came to Springfield from Sarno, Italy. He heard America was a land of opportunity. He worked as a day laborer for 14 years and is now a . . . forman. He brings Christmas trees to (us at) Forrest Park School, when we have Christmas plays. He is now making an indoor garden at Forrest Park. My uncle says America gave him his opportunity. I think he has given America a happy eager workman." You see, James Siano, day laborer, is not without influence. The life of one little girl, at least, is touched by his goodness and his kindness, and all unbeknown to him many miles away a minister is using him as an illustration to encourage others. James Siano and thousands like him are the moulding influence on still another generation, an influence no man can measure. Emerson could have had such as James Siano in mind when he wrote, "There are no great and small. We fancy

other's greater than ourselves because they light the divine spark given to them and we do not." Aye, but in each man's breast is that divine spark. He can nurture it into flame. No man is too insignificant to touch the life of another with power if he will but "Set—an example of good conduct."

Finally let us consider the art of personal influence. The first thing I would like to say about that is that the best influence is subtle influence. We Americans do not like to be pushed around. When any man so openly tries to make a better man of us that it is perfectly obvious that that is what he is attempting to do, we resent it. We all know people, I suppose, who apparently have us on their consciences. They are a battalion on the offensive and we are a country to be invaded. We are not moved by such militant means. It is a quiet life rather, quietly setting an example of good conduct day by day, that has the most profound effect upon us.

Two men go out fishing together. What they are concentrating on is fishing. They are not thinking at all of the personal influence each has upon the other. Yet the kindness, the cleanness and consideration of one man are at work upon the other. So an unknown author writes of his friend, "Music I heard with you was more than music. And bread I broke with you was more than bread." Indeed, it was, for it was music plus the high fine character of his friend and bread plus the deep pools of his friend's personality. The best influence is subtle influence.

In the second place, the best influence is the influence of a life characterized by its steadfastness to its loyalties. These are days when it is important to know where a man is standing. Is he friend or foe to peace? Is he friend or foe to the Christian faith and the principles for which it stands? When the chips are down is he dependable? Can you go off and leave him and know where he will stand even behind your back? Is his flag always flying, even when not a soul is looking? That is what bewildered men in a desperate hour want to know. A loyal man, loyal to his friends and his principles is a man with power. No man can measure the circumferences of his influence upon others.

In the third place, empowered personality moves other men. If you seem to be an empowered life, your faith having done that for you, then my friend, you are one who profoundly affects all those who come into your life. Zechariah writes of a day to come for Israel. "Ten men," he says, "shall seize the skirt of a single Jew saying, 'we will go with

you for God is with you.' That's a common experience. Men flock around an empowered life like bees around honey. We mortals are hungry for the sight of strength. With weak men to the right of us; weak men to the left of us; weak men in front of us, and often conscious of our own weakness, let some man of inner strength cross our path, with the light of heavenly faith in his eyes and Christ-like courage in his heart and we are captured: We are his. The men who have changed history have not been the mighty of arm. In the long run they have been resistible; we have beaten them back and they have fallen. But the mighty of heart, they have been irresistible. Riding across the centuries they have ridden into the hearts of men. Be a man of mighty faith, my friend, and you are a mighty man!

No man is too insignificant to be a power house for good, if he goes his quiet way along, steadfast to his high loyalties, empowered by a mighty faith. What then is our influence upon our generation? On one occasion Jesus said to His disciples, "I have given you an example that ye should do As I have done." When we get all through trying to explain what the Christian Gospel means in everyday life, I wonder if we haven't a brilliant summation here, so to live that a man can turn to his friends and say, "I have given you an example that ye should do as I have done."

Let Us Pray

Sanctify, O Lord, both our coming in and our going forth: and grant that when we leave Thy house we may not leave Thy Presence; but be Thou ever near unto us and keep us near unto Thee, through Jesus Christ, our Lord. Amen.

Come Before Winter

When a sermon can be repeated, in the same pulpit once every year for thirty consecutive years and when that one sermon is considered worthy of printing by itself, by one of the outstandingly strong publishers of religious books that is a sermon.

Come Before Winter represents one of the best sermons ever preached by one of our greatest present day pulpit masters, Dr. Clarence E. Macartney, long and frequent sermon contributor to *The EXPOSITOR*. It has been thought of as the "Acres of Diamonds" of our time. It has been preached from one end of the land to the other and frequently before college and university students.

Now it has been published in attractive form by the Abingdon-Cokesbury Press of Nashville and made available in response to repeated demands that it be published.

THE RISING TIDE

CLYDE LEONARD MANSCHRECK

*rest in the Lord, wait patiently for Him,
He will give thee thy heart's desire.
Commit thy way unto Him and learn of Him.
Trust not thyself because of evildoers,
Neither be thou envious against the workers
of iniquity,
they shall be cut off: but those that wait
upon the Lord,
they shall inherit the earth. (Ps. 37)*

PEOPLE living near the ocean know what "the tide is out" means. The shore when the tide is out is not wholly pleasant. One sees cans, pieces of string, broken bottles, driftwood and rubbish in the crevices of the rocks, on strips of sand, and in the mud. To-day life is somewhat like that for the tide is out and we are living at low ebb. Dishonor among nations, dishonesty among men, political corruption, social maladjustment, the suffering of poverty, the waste of plenty, greed and selfishness mar the shore of life. These things have, of course, always been with us; but today when life is at low ebb they stand

out. We have come through a long depression followed by a bitter war and the bubbles of many of our ideals and dreams have been broken. We are living in a world in which peace has not followed war. We are living in a world that trusted its leaders only to find them leadership bankrupt. Our leaders told us that war was preferable to peace without honor, and implied that victory would produce honor and peace. But victory has produced neither honor nor peace. The high-sounding principles which were used with tongue-in-cheek to stir up excitement during the war, are today almost totally forgotten. Where they are remembered they are cynical jokes. The abandoned Atlantic Charter, the policy of Potsdam, the wretched bickering in the Paris Peace Conference are indications of the cynical layaside of these principles. During the war the world leaders acknowledged certain principles as supreme which they have subsequently abandoned and they now stand in a state of moral bankruptcy.

The same disregard for principles which we see in high places, we see also in familiar places, in every American community. We live in lies, in greed, in selfishness, in rotten living. This is a picture of life at low

ville, Conn.

ebb, when the tide is out, and it is not a pleasant picture. Did you ever stop to think what a parent who lost a son in the war, or a soldier who lost an arm or a leg, thinks about the kind of life we are living and for which he supposedly sacrificed? Such persons have reason to be cynical—regardless of how many shallow radio dramas one hears to the contrary. It is as if the good life had been promised to all if but 500 would volunteer to have one arm cut off, only to discover afterwards that worse bickering had ensued because some had cut off the left and some the right arm.

This is what one sees when the tide is out—the dregs of humanity. And we will not have peace and honor by simply manipulating the driftwood and the rubbish, which, when you boil it all down, seems to be about the only program offered to us by those who call themselves our leaders. Election time is near and very much in the minds of everyone. Admittedly the Democrats have botched things, but what have the Republicans offered? So far as I can see, nothing. In despair we change from one party to another, only to realize sooner or later that affairs are no better, for the simple reason that the change in most instances amounts to nothing more than another manipulation of the same old rubbish and the same old rotten driftwood. A great deal of talk is going around about one-world and universal brotherhood, yet what we did in Paris and what we are doing in the United Nations is hardly even an echo of these. On the contrary we are merely manipulating the rubbish of power politics and the driftwood of imperialism—exactly as we have done in the past—and the path is plain.

Manipulating, although it may be clever and although it may be temporarily advantageous for us, is not the answer. Political parties may replace political parties, but if there is no basic change, we will still have corruption. Decontrol may eliminate the black market, but if there is no change on the part of the people, we will still have greed and dishonesty. A few years ago, John R. Mott, one of the greatest and most consecrated religious leaders our nation has ever known, made this striking statement and faced our political leaders with this choice: "Either send 400 missionaries to Japan now or a million soldiers later." And tragic pages of history show us that John R. Mott was right. Just as he was trying to tell

us, so in our own day Eisenhower, MacArthur, Niemoeller, and Kagawa have said that we need a new spirit, a new orientation, a new birth.

We cannot simply manipulate the old rubbish and driftwood, not in a world where atomic power makes annihilation a serious possibility. We cannot continue in the same old ruts and expect to survive, much less have honor and peace. We need a new spirit. We do not need more legislation, but better legislators; we do not need a new school curriculum, but better teachers; we do not need more business, but better businessmen; we do not need a new Gospel, but more consecrated ministers. From the top of the ladder to the bottom of the ladder the trouble is that we are not right with God and therefore cannot be right with man. External bankruptcy follows internal bankruptcy, whether in the nation or in the individual, as our present situation loudly proclaims. When religion perishes, when moral life becomes corrupt, the life of a nation and of an individual inevitably shows it.

We talk about American leadership in the world but the leadership betrays a deep corruption and a tragic need of a new spirit. Morally we are empty and shallow. We have forgotten two primary elements of our heritage. In our mad individual and collective pursuit after the idols of our own hands we have turned our backs on two of the bulwarks of Western civilization—a decent respect for human personality and humility before God. We flit from thing to thing in a wild scramble of every-man-for-himself, with few or no convictions about right and wrong. And no one bothers to protest until someone steps on his own individual toes.

The contempt for moral principles which was hidden during the war now becomes apparent. Differences between the American and British democracies and the Russian system glare forth, now that the mask of false patriotism has been broken. For the sake of "unity" our leaders lied to us during the war about Russia, and for the sake of something else they perhaps are lying to us now. They have lied to us and they have lied to our former enemies. "Unconditional surrender" was but a device to sidestep the responsibilities of the Atlantic Charter, Teheran and Yalta. We promised food to our foes and help to rebuild their societies on a democratic pattern. We cynically repeated our pledges and our promises, yet we had no real intention of keeping them for we did not stockpile supplies with which to do it. Potsdam let the world

see the double-dealing and dissimulation that had been going on. The pledges and principles and promises were abandoned and a program of planned starvation and extermination was launched. Industries were systematically dismantled and moved away or blown up. Starvation became common. People, Jews, were shuttled from locality to locality. As Hitler had done, young soldiers were kept as slave laborers in foreign countries. The annihilation still goes on, for the simple reason that we do not know how to stop it. Yes, we are in a mess, and we are living at low ebb, and we desperately need a new spirit. But what can you and I, little people, ordinary folk, do?

What does it mean when we find ourselves in this condition? Does it mean that we must remain in such circumstances? If we have eyes to see clearly, then there is hope! There are indeed indications that the tide is rising for God's work goes on, even though that work may be little and far between. Even though it appears that men have abandoned God and God has abandoned man, still it is not true. Just as there is no shadow without sunlight, so there can be no low tide without the promise of high tide. One offsets the other. And in a way the mere fact that we feel the discouragement of low tide, the brighter our hope can be that the living water will return again. It sometimes takes a shadow to make the sunshine meaningful. Charles Beard was once asked what history had taught him and he said: "History has taught me that when the night is darkest, just before dawn then the stars are brightest." Certainly there is much to be discouraged about, but we must not give way to despair, not as long as we can still trust God.

We need to be prepared for the incoming tide, for the faith of Christians throughout the centuries is that God's providence is continuous and that the times are in His hand. We may reasonably doubt this when we look at a single incident or a single event, but the tongues of thousands of years tell us that God is unremitting and unchanging in His love and care. Whether we will be drowned in the rising tide or whether we will have faith in its coming and prepare ourselves for a part in it depends on our Christian faith and our submission to the will of God. As we believe in God, no matter how disappointing life becomes, we must not give way to cynicism. We do that would be to say that God has no power to work through us and others ultimately to accomplish His will and set up His kingdom. Rather let us work in every way for what

What we do in our own small communities seems very insignificant sometimes it is not so. What we do—whether it is good or bad—has wide influence. It takes only a small stone to make a ripple on the still lake, and it takes only a drop of ink to color a tub of water. One kind deed is worth a hundred in influence!

Like the psalmist who said, "My soul, wait only upon God; for my expectation is in him," we need also to wait upon God. The world of this psalmist was also a world waiting at low tide. Evil, cynicism and deceit plagued his life. But he did not yield to despair, nor lose his enthusiasm, nor indulge himself in a "martyr" complex. He did not give up; he did not drink himself into forgetfulness, nor try to lose himself in a frenzy of activity. He waited with confidence knowing that though earth could give him nothing, God would give him everything.

We are in a bad situation, we know it, and we don't have a way out. But not for that will we despair. Not as long as the Church of Christ can pray! We need to humble ourselves before Almighty God. When everywhere else fails, when our plans become sterile, when our leaders evidence their bankruptcy, when hate shoves us out toward doom, then it is time that we swallowed our proud self-sufficiency and confessed to God. Let the Church call the nation to penitent prayer to send us a leader or leaders who will lift us from dishonor to honor, from greed to generosity, from selfishness to a concern for all, from corruption to righteousness.

Every Christian needs to pray for every situation. Christianity is inexorably involved in the sin and degradation and shame of the situation with which we are confronted. We need to pray for moral cleansing for ourselves and all our people. We need to admit our guilt and pray for forgiveness, and if we think we have no part in the guilt then we lie and the truth is not in us. We need not pray for anything so stupendous as the whole plan of redemption, but only for light enough to guide our steps, one by one, toward honor and peace. We need not pray for an opportunity to do something great but simply for enough courage to do what is right, regardless of how significant the situation may seem. We need to have all to pray that God in his grace and mercy will send us a world leadership that will firmly reaffirm the Christian basis of society, that will give to us the wisdom to recognize the courage to follow such leadership when it appears.

THEN AS NOW

JOHN E. FLEMING

"After this manner therefore pray ye; Our Father" Matt. 6:9.

CHRISTIAN teachings are the teachings of Jesus Christ; Christian philosophy is the philosophy of Jesus Christ. Jesus could teach men, because he knew men; he knew their minds, their hearts, their longings, their griefs and their joys. He could speak in their language, because he knew and understood the conditions about which he spoke. In his plan to teach men a better way to live, he began with the conditions existing among men, then and there, thus he could reach the hearts of those who heard him.

In teaching men of his day the idea of the Father-God, who watches over his children, Jesus likened God to the shepherd, guarding and nurturing his flock; faith and trust, he likened to a child's attitude toward those who provide safety, food and shelter; peoples everywhere are familiar with some form of prayer, and Jesus joined them often in their prayers. He asked them to wait for him at times, when he went off by himself to pray, and he talked with them freely about the need for communion with God. Finally, when he was asked to teach his followers how to pray, he did so. (Matt. 6:1-15).

However, before he gave them the actual form of the prayer, he told them how to feel about prayer, where to pray, and the meaning of prayer in the life of one who prays; then, he felt they were ready for the words of the prayer, which he explained to them as he went along. Jesus knew that prayer, exercised in humility and trust, will draw the human heart near to God, in love, obedience, and faith.

The people near Jesus knew the prayers of the prophets, the prayers of their rulers, of their priests and kings. They knew the prayers of David and Solomon, of Moses and Joshua, of Caleb, of Joseph, Jacob, Isaac and Abraham. Yet, here they were comparing these prayers, their own prayers, with those of Jesus, seeking to learn why the prayers of Jesus brought comfort, brought strength and wisdom, sympathy and understanding. They asked him, and Jesus knowing they were ready for the new lesson, answered them by saying, "After this manner pray ye"

None of these conditions have changed, since the day Jesus walked upon the earth

among men; we are still having troubles, and we still feel the need of prayer. We must be reminded continually that we can relieve our anxiety, and gain our aspirations by going quietly into conference with God, our Father, listening to Him, and talking to him, if something troubles our hearts beyond endurance. It is as simple as that, and this conversation with God will still bring the same results to the human heart and mind as it did when He first gave man the lesson. There is no change in this; there is only superficial memory of this grand and glorious privilege at times, so we don't pray, we just carry around with us the load of fears, or dreads, numbed conscience, depression of guilt, hope at low-ebb, ideals wallowing in the gutter, until our aching hearts drive us to our knees. Then, since we have forgotten how, and what to expect, we cry. "Lord, teach us how to pray!" And He does, He is right there, ready to undertake renewing what we had learned, and cast aside. He *gives us* the words again, just as He did the people in olden times, and then He tells us again what they mean, so we shall know what we are doing, and not miss the privilege of the answer we are seeking.

Jesus took the disciples to quiet places to pray; sometimes He talked to His Father in solitude, then again He spent the whole night in prayer. He told the disciples that their prayers would bring them nearness to the Father, if they said them with singleness of purpose, allow no interruptions, have no "side-interests" in mind, while listening with one ear to what God had to say. Jesus told them to go into their closets and close the door after them, so they would suffer no side-attractions, no interruptions.

Those who follow these instructions today still get the same results. Those who pray with devout, singleness of purpose, that God's will be done in their lives, will find that the Shepherd is beside them, watching over them, leading them where God ordains.

Jesus also refreshed the memories of these followers on the matter of having faith in their prayers; He taught them that they could not expect that God would believe in them, if they did not believe in them themselves. How true this is with millions of Christians today; we pray for safety with police watching at the door; with guns at hand; with bombs in storage. We pray for peace, according to God's will, but spend our time and substance preparing armies for the fray. Sounds stupid to us, as we review it, but what do we think about God's reaction to all this? Do we actually believe that God, who knows all

things, is hoodwinked by all this? Or, do we believe that it is God's will that we prepare for safety in this manner, the while God is putting the props in order elsewhere? We must have some answer to all this, or we would not continue to pray, acting one hour as if we expected our prayers to be answered, then turn about and act as if there were no God and that our safety depended upon our own efforts and piles of guns and ammunition stocks. Is it not time that we searched our own hearts, and decided upon the answer.

Then there is the subject of prayer, when there seems no hope of an answer, as in grave illness, or other circumstances when men admit they have no control or power. Yes, there were such instances in the life of Jesus. (The centurian whose child was sick unto death). The centurian was a pagan, but he believed in Jesus, and His power to heal the child, and his prayer was answered. (Lazarus and other examples. Modern, Rickenbacker also return of soldiers believed lost).

Then there is a final word about Prayer that many of us do not realize or just put aside as not relative, or not important. However, it is vitally important, so important that we mar the results of our prayers by ignoring it. That vital attribute is the need for putting into practice what we affirm in prayer. If we pray for the sick and the needy, our prayer demands that we do something about their need. If we pray for the forgiveness of our sins, it is up to us to do something about those sins, make restitution as far as lies within our power at the time, and seek God's help in making the impossible come true, in making full restitution. If we have besmirched the name of a fellow creature, it is up to us to undo the harm as much as lies within our power, and pray that God will grant us grace to undo all of it in some manner.

The beauty of the teachings of Jesus among the people of His day is that the teachings are just as much for today, as they were 1900 years ago. Jesus walks among men today teaching and preaching the same healing, saving, and comforting faith and hope that He taught among His first disciples. Those among us, who are willing to accept the teachings of Jesus today, and put them into actual practice, as did Peter, Paul, John in the early days, and millions of faithful believers since that day, will receive the same answer, "Thy way, thy faith hath made thee whole."

An oath of one syllable is as wrong
as is one of a full sentence.

MY PREACHING PROGRAM

MILTON THOMAS

PLAN my preaching program not so much in series as in blocks of emphases which I wish to make. The sermons in a certain block may not always follow one another. In fact, they are often staggered throughout the year. However, many of them do follow in regular sequence. Last year was my first year in the Falls Creek Methodist Charge. I preached each Sunday morning and evening at Falls Creek and afternoons at Grove Summit.

I want my preaching to be Christ-centered. Besides trying to give this general emphasis in my preaching I always preach some sermons especially upon the person and work of Jesus Christ. Last year there were six sermons on this subject. Next I preached a series on the Ten Commandments, trying to set forth their essential content and implications for present-day life. This series was divided into two blocks—the first half coming before December with its special sermons, and the last half after New Year's. Then I preached a block of sermons under the general subject of "Successful Christian Living," in which I tried to be very practical in dealing with the problems Christians face in their personal lives. In general these sermons were staggered throughout the year.

Early in the year I presented the Church and its work in three sermons, with the major emphasis on evangelism, which was the denominational emphasis for the year. Similar to this were three sermons on missionary themes.

During the late fall, winter, and early spring the Sunday evening youth program absorbed the evening Church service. We gathered first for study, then for worship, and lastly for social fellowship. The entire congregation was invited to the auditorium for the worship, which was our regular evening service, but in charge of the young people. At these sermons I preached upon the topics they were studying. The following subjects group these evening sermons: "The Christian Faith," "The Christian Fellowship," "The Christian Responsibility and Discipline," and "The Life and Work of Paul."

With a major emphasis on evangelism I preached a group of four sermons preparatory to our program of evangelism. Then in my special preaching I preached for two weeks in

Falls Creek, Pa.

each of my churches, and together with the local Presbyterian minister preached two weeks at a Union Sunday School on the edge of town. Some of the sermons were repeated. I had a group of four revival sermons, "The Appeal to the Heroic," in which I made a special challenge to youth. The rest of the revival preaching was general.

During the Pentecost season and later into the summer I preached six sermons, emphasizing the deeper spiritual life. For the evenings of two weeks in July, during our Vacation Bible School, the Presbyterian minister and I combined in a Bible Conference, covering the twelve Minor Prophets, each giving six studies. Then would be grouped the sermons for special occasions. A number of miscellaneous sermons scattered throughout the year made up my year's preaching program.

Outlined in blocks my preaching program appears as follows:—

Jesus Christ

The Lamb of God Is Worthy.
Jesus Christ, His Son, Our Redeemer.
Do You Believe That Jesus Is the Christ?
Made Sin for Us.
—John, the First Believer in Easter.
The Easter Bribe.

The Ten Commandments

No Other Gods Before Me.
Make No Graven Image.
Take Not the Name of God in Vain.
Remember the Sabbath.
Honor Father and Mother.
Thou Shalt Not Kill.
Thou Shalt Not Commit Adultery.
Thou Shalt Not Steal.
Bear No False Witness.
Thou Shalt Not Covet.

Successful Christian Living

Courageous Christianity.
Reading the Scripture.
The Place of Bible Study in Christian Living.
Prayer-Power.
Maintaining the Prayer Life.
Faith.
Christian Stewardship.

The Church and Its Work

Evangelism in the Crusade for Christ.
The Place and Work of Evangelism.
Unification.

Missions

All Around the City.
Women and the Way.
The Church Takes Root in India.

The Christian Faith

In the Beginning God or the Reality of God.
Jesus Christ as Saviour.
The Place and Content of Conversion.

Man Created and Fallen.
Beliefs in Common with Other Christians.

The Christian Fellowship

Paul and the Early Christian Church.
The Reconciliation of Our Church Life.
The Wesleyan Revival in England.
The Church at Work.
On the Seventh Day.
Membership in the Church.

The Christian Responsibility and Discipline

Service Through the Church.
Guides to the Christian Life.
Making the Community Christian.

The Life and Work of Paul

Saint Paul, the Missionary.
Paul's First Missionary Journey.
Paul's Second Missionary Journey.
Paul's Third Missionary Journey.
Paul's Voyage to Rome.
Paul and the Problems of the Corinthian Church.
Paul and the Time of the Return of Christ.

Preparatory to Evangelism

God Is Impartial.
The Value of Witnessing.
The Prayer of Asa.
Can Methodism Recover Her Zeal for Personal Evangelism?

The Appeal to the Heroic

The Battle: Not Yours but God's.
Triumphant Faith Amid Discouraging Circumstances.
The Life of Abraham.
Portraits of Christ in the Gospel of John.

Revival Sermons

How to Find God.
Manners and Morals.
The Right to Eternal Life.
Repentance.
Faith in God.
Man as a Sinner.
The Sinfulness of Sin.
Man's Need of Redemption.
The Gospel Call.
Actual Salvation.
The Christian Faith.
Salvation.
You Need to Be Saved.
The Grace of Our Lord Jesus Christ.
To the Skeptics.
You Cannot Save Yourself.
Prove and Hold.
The Place of Primacy.
The Privilege and Responsibility of Influence.
Christianity for Today.
How to Overcome Our Faults.
Christian Family Life.
Second Advent of Christ.
The Blessed Dead.

Pentecost

Original Sin Is the Evil in Man's Nature Which He Inherits.
The Way to Victory.
Mankind Naturally Sinful, Needs Justification, Sanctification.
The Holy Spirit.
The Pure in Heart.
The Upper Room.

Twelve Minor Prophets

Hosea, the Enduring Lover.
Joel, Prophet of Pentecost.
Amos, the Social Emphasis.
Micah, Prophet of Christmas.
Obadiah, and Destruction of Edom.
Habakkuk, the Protestant Prophet.

Special Occasions

Inauguratory Sermon. (Introductory)
A Growing Thanksgiving. (Thanksgiving)
Great Stories from the Bible. (Bible Sunday)
The Annunciation. (Christmas)
The Message of Azariah. (New Year's)
Bringing the Distant God Close to Man. (Watch Night)
An Introduction to the Lord's Prayer. (Week of Prayer)
Thy Kingdom, Thy Will, Daily Bread. (Week of Prayer)
Resurrection, Ascension, and Return of Christ. (Easter)
Resurrection. (Easter)
Her Children Bless Her. (Mother's Day)
Christianity as Music. (Organ Sunday)
Your Commission. (Baccalaureate)
The Christian Message to Capital and Labor. (Labor Sunday)

Miscellaneous

What's the Use?
To a Weary Christian.
Beginning with God.
What Is Christianity?
Moral Ideal and Failure.
Christian Ethics.
Christianity and War.
Hosea's Standard of Righteousness.
The Religion of the Future.
When I Am Old.
Local Option and National Defence.

JUNIOR PULPIT

Making An Artist

I read an interesting letter the other day which had been written by a boy who was eighteen years old. For you little folks that seems awfully old, but for us older folks it seems very young.

Well the letter was written to a famous musician who is known and loved all over the world. The boy told the pianist that he had been taking music lessons for four years and that he was able to play some of the most difficult pieces without his music, and that he wanted to be a great concert artist and play on the great musical stages of the world. He asked the noted musician for any suggestion he might wish to make of a helpful nature, which would give the boy a better idea of how he should study and work in preparing himself for a musical career.

And you can't guess what the musician told the boy. He told the boy to give up the idea

because most of the noted players began to study music when they were tiny tots and had worked hard all their lives to perfect their playing. If the boy was eighteen years old and had been learning for four years he was fourteen when he started taking piano lessons. And yet the great pianist felt that that was too old for a person to start playing the piano and planning to make oneself a great artist, and he ended his letter by saying, "be a good soldier, continue to play and enjoy good music and that will keep you happy and bring delight to many who hear you play."

Not everyone can become a famous performer in music or any other line, but everyone can "be a good soldier" in whatever work one takes up; and the work of making a lovely life is one of the greatest if not the greatest work of all.

Like the famous musicians, we all have to start very young and keep on working and studying and practicing all our lives to do the job right. We must go over the same exercises and studies again and again until it is awfully easy to get discouraged and wonder if it is really worthwhile to have a good, clean, beautiful life. But that practice, that constant practice, doing the same thing over and over again is what makes famous musicians and it also makes the finest lives. So don't feel that if you can't make your life the most famous of all lives, it is not worthwhile trying to make just a life of average goodness. Keep on with your work and you will find, like the famous pianist told the boy, you will be happy and you will bring delight to others and when people, even little people are happy and bring happiness to others, they are doing just about all that can be asked of them.

Falling Down

How many of you little folks ever saw anything fall up? That question sounds silly, doesn't it. But it really isn't as silly as it sounds. You and I know that things just don't fall up. They always fall down. That is one law which is never broken. Things which fall always fall down. When a heavy windstorm blows through a forest some of the trees may fall down under the blow. They are lower after the wind than before. A little bird in a nest gets the idea that it can fly like its mother and tries. What happens? It flutters and flounders around, desperately beating its tiny little partly feathered wings trying to fly. But it isn't quite big enough or strong enough and the feathers aren't grown enough to hold it up in the air and so it falls to the ground

and then begins to call as loudly as it can until its mother comes to try to help it.

Just so, little folks and older folks too can fall. And when they do fall they always end up lower down than when they started before the fall. When little folks fall they generally have mother or father or both to help them back up where they were. But when a grown person falls, they have to lift themselves back up for they don't always have friends or parents to help them.

They do have, however, One who is able to help them, if they will let Him. So too do little folks have a helper to lift them, if they ask Him. The only time you can lift a person up is when that person is down and Jesus came to do just that for all of us, whether we are grown or just little people.

One of the passages from the Bible which can help us most, when we fall, is the word of Moses. It is found in the 33rd Chapter of the Old Testament book of Deuteronomy and it says, "Underneath are the everlasting arms."

We all fall once in awhile. Some of us fall pretty hard too. But it is comforting to know that no matter how hard we fall or how far we fall, those everlasting arms are underneath us to catch and to save and to lift us up, and when we are little folks is the time to put our trust in those everlasting arms of God. Then when we get older, even if we do fall, we will remember that God's arms will bear us up, if we let them.

Sea Dust

During the awful war, many of our airplane pilots found themselves floating around in the ocean, hundreds of miles from shore, without any gasoline to make the plane go, or with a broken plane. Many of them had light rubber boats that kept them afloat and some of the most thrilling stories of the war came from pilots who lived in these light boats for days before they were finally rescued.

In those boats they even had pieces of equipment which would take the salt out of the ocean water so that they could drink it and not die from the salt.

That was fine for the fliers who were not near fresh drinking water. But birds and animals also die if they have to drink salt water. How do you suppose the birds which stay out over the ocean, and have to have fresh drinking water too, manage to find it?

Well, they don't have these filters which purify salt water and make it safe to drink. We know that. They have to get their drink-

ing water some other way and this is how they do it.

They can smell, or feel, or in some other way sense a rain-storm over the ocean even when it is many, many miles away, even hundreds of miles off. So when they discover that it is raining somewhere, away off beyond the horizon, they fly to where it is raining and then fly around under the rain cloud until they have been able to drink all the fresh rain water they need. Nature takes care of her people in many interesting way.

But there are different kinds of thirst. Maybe some of you have heard of land that was thirsty. That meant it was too dry. Some times people speak of the thirsty desert. Then there is the soul which thirsts. Sometimes we aren't aware of it or don't think about it, but just as our bodies thirst sometimes, so the spiritual part of us knows a spiritual thirst and as water is the only thing that will really quench our bodily thirst so Jesus is the only One who can quench our soul's thirst. Remember, always that it was Jesus who said, "If any man thirsteth, let him come unto me and drink."

ILLUSTRATIONS

A Gift of New Life From a Dying Man

II Cor. 5:5. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

Wm. McDonnel of Austin, Tex., had a birthday party on Monday, Dec. 10, 1946, at Lenox Hospital, N. Y., at which he received the best birthday gift he could have asked for—his sight. "Billie" didn't mind the party being late, according to the reporter, (he was 22 on November 24), because he had been waiting nearly 22 years, for this gift.

Bandages were removed, after the doctors who transplanted a cornea on his left eye, gave the signal. "Billie" could count the candles on the cake, provided by the hospital; he could see noses, ears and fingers, and there is hope that he may sometime read. Billie's sightlessness was discovered when he was 16 months old, and eventually his right eye was removed. In 1944 he came to New York, and at length landed a job with a radar company. Doctors told him that a cornea transplant was necessary to restore his sight, and he went back to wait the day that a cornea, willed to the hospital by a dying man, would be available.

At length the day arrived, and Billy flew to N. Y., using all his savings for the plane fare. Sunday, he was wheeled to the ward, where "happy birthday" greetings accompanied the priceless gift.

Jesus Christ Reigns

Isa. 46:9. "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me . . . My council shall stand, and I will do all my pleasure."

Said John Keddie Graham in a sermon on "The Universal Lord"—"We must give honour to whom honour is due; we must render unto the kings and rulers of this earth the respect to which they are entitled; but never must we forget that Christ is King of kings and Lord of lords; before Him they must one and all doff their crowns and bow their knees, and bring their tribute. He is sovereign of every soul.

"If the chief man in the British Empire were to pass along our streets, and someone were to cry: 'Three cheers for the king!' I know that you would join in with a right good will; if anyone were to invite you to give three cheers for Jesus Christ I know equally well that you would shrink from that person as a rank blasphemer. Jesus Christ is beyond the praise accorded earthly kings, deserve no human command. Earthly rulers must not be confused with Jesus Christ; they cannot rule the soul and must not try.

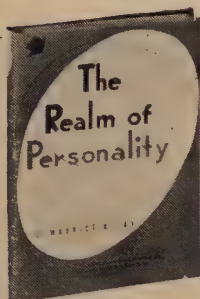
"Once upon a time King James VI of Scotland attempted it. Andrew Melville, Scotland's leader in spiritual things at the time went to expostulate with him, but the royal pedant was obstinate. The minister of Jesus Christ, catching him by the sleeve, reduced him to silence by words, the straightest perhaps that he had ever heard: 'Sir, I must tell you that there are two kings and two kingdoms in Scotland. There is Christ Jesus the King, and His kingdom is the kirk, whose subject King James VI is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member . . . and, Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land in spite of all enemies.'

The Right Angle

I was looking at one of Turner's pictures in the National Art Gallery. For the eye that can see the meaning, there is great strength and glory in one of Turner's storm scenes sweeping the sea or the landscape. As I stood

INSPIRING NEW BOOKS

At the Turn of a Bright NEW YEAR...



Jan. 1, '47
\$2.50

The Realm of Personality

DENISON MAURICE ALLAN

Philosophy and psychology have been subjects of equal interest to Dr. Allan for the past twenty years. He has been professor of both sciences at Hampden-Sydney College. He believes that the relation-

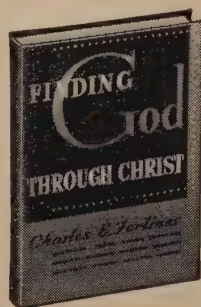
ship of the two, forming an harmonious mind-body union, is the way for man to discover "eternity in his heart". He shows the way in this logical, sympathetic book.

Finding God Through Christ

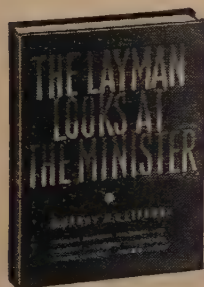
CHARLES EDWARD FORLINES

Here are fifteen lectures which deal with the great originals and the abiding essentials of faith as they affect the minister and his work. They trace the revelation of God in the Scriptures, and especially through the life and teachings of Christ. The author was a man of

unusual insight, and until his death in 1944 was the well-loved teacher and president of Westminster Theological Seminary in Maryland. With ease of expression, yet sincere truth of words, he develops important points in the Christian life.



Ready Jan. 27, '47
\$2.00



Jan. 1, '47
\$1.50

The Layman Looks At the Minister

MURRAY H. LEIFFER

Seventy-one questions, dealing with the personality, the actions, the personal appearance of the minister were asked of fifteen hundred people throughout the country. Here is the composite picture, written down for the purpose of pro-

moting better understanding between the minister and his people. It will help the layman measure the qualities he should expect in his pastor, and it will be of great value to the pastor.

NOW . . . All May Take Part in Your Memorial Program

Living Memorials

J. RANDOLPH SASNETT

It is always the wish of the bereaved to do something that will be a lasting memory to the dead. Many thousands of dollars are spent annually in this effort, and too often are spent for needless secular things. Mr. Sasnett suggests living church memorials, which keep alive

the influence of those honored, and by their very nature are contributions to those living. His concise, concrete plan is along democratic levels, enabling even the most modest income to share in memorial expression.

\$2.50

At All Booksellers

ABINGDON-COKESBURY PRESS

looking at the picture, a friend said to me, "I fear you will not get the light on that hill if you stand there." Sure enough, I got it from another part of the room whither he moved me. I saw then that the storm-scene was lighted up with a wonderful light from above. My need was a new position, a new angle of view, to get the right and only view.

As I came away, I knew it is the same with the storm-picture of life. The primary need is, "Where am I standing? Shall I move to get a light that will light up this scene to the best advantage? God has a purpose in bringing stormy hours or days into our life-scenes; our job is to get into the right position, so we can view it as the Great Artist intends it to be viewed. He does not present the scene, so we may sit down before it, crushed and weeping, pitying ourselves, perhaps even questioning God's love in permitting this to happen to us. He moves the scene before us, so we with His help, may see what He intends us to see."
—James R. Dennie.

A Letter From God

I am very fond of walking under the stars. The silent company of those shining ministers helps me somehow to get rid of the botherations of life. When I get to the top of the hill near my house, I stand still and look about me. I look at the millions and millions of stars shining above my head, and I try to think what they are,—ten thousand times more than when I was a child. And, then, as I look at them, it comes home to me that all I see around me and above me, universe upon universe, is just God's way of talking to me,—TO ME. His message sent straight to my name and address, to ME, as I stand there on the hilltop.

Then, I pluck up my courage, and answer in the magnificent lines of Emily Bronte:—

Though earth and man were gone,

And suns and universes ceased to be,

And Thou wert left alone,

Every existence would exist in Thee.

As I stand there on the hilltop, I can understand how John Bunyan felt about the Bible; that every word in it was addressed to him, John Bunyan, personally,—a letter from God, direct to him, John Bunyan.—L. P. Jacks.

Pilgrims on the Highway of God

John 13:34-35. "A new commandment I give unto you, That ye love one another; as I have loved you."

Religion in the home or community is not a dictatorship of fear, which orders: Go to

Church, go to Sunday School, go to this or that service, put that book aside, read that book, say your prayers, say these prayers—or the judgment of God will catch up with you!

Press religion, dogma, prayers, the Bible, with a round of duties upon others, children or adults, and what have you? for them? or for yourselves?

Entertain Jesus Christ, love Him so much that your children, your neighbors, your co-workers cannot help loving you, thus you will make Jesus so attractive to them, so real and worthy, that you will find yourselves pilgrims together on the highway of God! We can love Jesus Christ so much that others will love Him through us. Jesus Christ can shine through our every deed, every service, every prayer, every delight, every laugh, every song. In trouble, He can be our mainstay and triumph!—
Rev. F. P. Pearce, in "Religion in the Home."

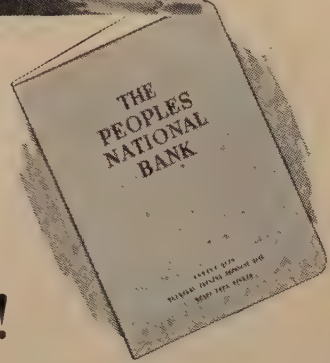
Comforted of God

II Cor. 1:4. "That we may be able to comfort them which are in any affliction, through the comfort wherewith we ourselves are comforted of God."

Mercy and comfort are the twin qualities of God's heart; they live together and act together; where one ministers so also the other ministers. Comfort is more than a tender feeling. Many of us try to be tender in the hour of trouble, but comfort is more than tenderness, it is tenderness, understanding, plus strength; it has a curative grace. Comfort is always busy with its oil and its wine. God's comfort restores the soul to health again; comfort is mercy at work. Because we do not understand this, we have failed to fulfil our ministry; that is why the Christian is missing his way today. We are not pouring oil on wounds, we are making demands, without knowing the state of health of him of whom we make the demands. Thus, we are simply robbing the needy souls; stripping them and leaving them half-dead. We practice a religion of law, not mercy; we see broken spirits, lonely hearts, we stop and watch them bleed and then walk to the other side, in our haste to fulfill the law (our engagements). So the Kingdom of God never comes into our lives,—and we wonder why!

How can we share mercy and comfort in its real meaning, when we never draw upon God for our measure of these gifts? God's comfort and mercy is selfless; it emanates from Him into our hearts, only to be passed on to those whose measure is less than filled. We get it from God, only to give to others, so

INDEPENDENCE AT 65



PLAN NOW FOR A HAPPY FUTURE!

**Do the things you've
always wanted to do**

MONEY TO PAY BILLS

When we reach the sunset years of life, most of us would like to know that there'll be an additional regular income to the usual pension or retirement allowance. Every man hopes to be able to reap the full enjoyment of life and to provide for his family the little "extras" which make life worthwhile. He knows, too, the need for protection to his family in event of his death.

A DUAL BENEFIT – Protection and Income

Ministers Life and Casualty Union policies provide the perfect answer to the problem of a life income and protection to the family. Let us tell you how you can face the future with confidence. Write today.

DO YOU WANT . . .

- to be independent at 65
- to continue your care for your family in case of death
- to build an educational fund for your children
- money to pay bills when you are disabled.

**OPEN ONLY TO THOSE PROFESSION-
ALLY ENGAGED IN RELIGIOUS WORK**

THE MINISTERS LIFE AND CASUALTY UNION
100-A West Franklin Ave., Minneapolis, Minn.

Gentlemen: Without obligation on my part, tell me how I can ☐ Protect My Family. ☐ Build a Retirement Fund, ☐ Guarantee College Education for My Children, Ages:....., ☐ Pay for Sickness or Accident.

Name.....

Address.....

City.....State.....

Exact birth date.....

Denomination.....

they may grow strong in the Lord, and comfort still others. Mercy and comfort cannot be claimed of God, and stored; they must be passed on to retain their health.—*William Christie.*

The Deity of Jesus

John 1:1. "The word was with God, and the Word was God."

John 1:32-34. "And I saw, and bare record that this the Son of God."

John 8:42. "For I proceeded forth and came from God; neither came I of myself, but he sent me."

The inscription on the Hawarden Memorial is the confession of Gladstone: "All I think, all I write, all I am, is based on the divinity of Christ, the central hope of our poor, wayward race."

A Deity believed in, is joy begun;

A Deity adored, is joy advanced;

A Deity beloved, is joy matured.

Each branch of piety delight inspires.

—*Young.*

Brotherhood, Just Common Sense

Acts 10:1-35. "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Religion is a sphere of itself; the religion of Jesus creates bonds where none existed, or could exist without Him. An earthly home may hold a complaining Martha, a communing Mary, a meditative Lazarus; in Jesus they become one, each loves Jesus, and He loves each of them. Jesus blends the strange elements of human beings into one sublime and understanding unit. Entertain Jesus in a home and there is accord; entertain Jesus in a Church group, and there is accord; entertain Jesus in a community, and His love rallies all into one centre of heart understanding.

We can call one another names, chaff at each others shortcomings, at each others inferior qualities, deprive some of divine rights, starve others, segregate others, yet all this melts away in the magic of the love of Jesus Christ; all are one in that mystic union of heart which holds faith in God, through Jesus Christ.

* * *

A bank of snow 6-ft. thick will stop a bullet shot at the distance of 50-yards. The bullet will not penetrate that downy bank of snow,—but it will go through a solid embankment when fired at three times the distance. Yes, the bullet shatters steel, when fired from a distance, but the soft feathery snow has a way

all its own; it takes that murderous lead and loves it, and makes it a part of itself.—*W.*

Watkinson.

No "Blackout" Here

Of a practice "blackout" Joseph Fort Newton wrote: "The planes droned overhead; became a ghost town. But, as our eyes became accustomed to the darkness, I was aware that not all the lights were out. I looked into the sky; the moon was shining.

"It was the biggest, brightest moon that I had ever seen, against the darkened earth.

It occurred to me that the only lights that were gone out were those controlled by switch which had been pulled by the hands of men. There was one light that could not be put out.

"It was the light God had placed in the universe—no switch could turn it off. The scene became a parable—sunlight hides the depth of the heavens; the 'blackout' brought out eternal lights."

A wise and true parable it is, too. Man may turn off the lights which man has made, leaving himself in the dark, as he has done in our day. But the lights of God are out of his reach.

Stars may go down, but they do not go out. Other stars rise to guide us in the dim country of this world, if we have the courage, the humility, the wisdom, and the patience to follow them.

"The lights are going out all over Europe tonight," Sir Edward Gray said in 1914. It was very dark, but only human lights were turned out; the great stars that shine in Eden over which man has no jurisdiction, were still shining.—*Earnest Worker.*

Tuning In

Ps. 4:5. "Offer the sacrifices of righteousness, and put your trust in the Lord." I Cor. 16:9. "For a great door and effectual was opened unto me, and there are many adversaries."

Goodness is no guarantee against adversity. An insurance policy is no guarantee against accident or death. Goodness, however, helps us to stand up under adversity. Insurance does compensate for accident, or carry loved ones through times of need and trouble.

The story is told of Mrs. Ralph Gilmore of Philadelphia, hearing a program announced on her radio; in order to hear it better, she hurried across the room to turn up the volume, tripped on a rug and fell, suffering minor injuries. The program? "Home hazards" and how to avoid them, by the National Safety Council.

A Crowded Church

Through Modern Methods

Author of
"Sunday Night
Services Can
Be Successful,"
etc., etc.



By
Eugene
Dinsmore
Dolloff,
S.T.D.

A successful minister's book of practical suggestions on how to draw people into the congregation and keep the church in the forefront of community life. It also resolves the many perplexities with which most preachers must contend if they would keep their churches filled. Methods are explained as well as prescribed, and the results are demonstrated from experience. **\$1.50**

A MINISTER'S OBSTACLES

RALPH G. TURNBULL, M.A.

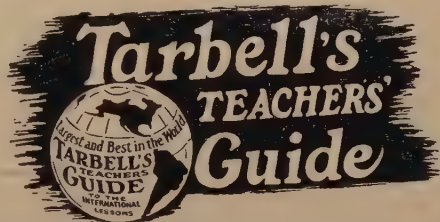
The Chapters from this book have attracted unusual attention as they have appeared and are now appearing in The Pulpit Digest. The author, a graduate of Edinburgh University, has prepared a self-revealing book that every minister will find stimulating, reviving and challenging to greater effort. **\$1.50**

THE MUSIC OF LIFE

G. CAMPBELL MORGAN

Dr. Morgan's final legacy to the world is this matchless song of joy over life in which he compares to seven pages of music the seven ages of man: infancy, childhood, youth, manhood, parenthood, maturity and old age, using the musical terms which give expression to each stage. **\$1.00**

Without a Peer for 1947 42 Years' Supremacy



Tarbell's Guide has won an enviable place as a Lesson Commentary easy to understand and use.

A most reliable and satisfying Aid to Church School instruction; a help especially adapted to hold the interest of all pupils.

A Guide used and endorsed by up-to-date Bible students, teachers, superintendents, and church pastors. **\$2.25 Postpaid**

LIFE'S GOLDEN HOURS

HOBART D. McKEEHAN, S.T.M.

Dr. McKeehan's sermons and essays have been read in all English-speaking countries, and this new volume by him will be welcomed by a wide audience. Dr. Ralph Sockman, writing in The Christian Century, said, "Dr. McKeehan represents the American pulpit at its best. A comrade of clerical leaders on both sides of the Atlantic, he brings to us the best of world thought." **\$2.00**

At All Bookstores **FLEMING H. REVELL COMPANY** 158 FIFTH AVE.
NEW YORK 10



Send For This BIG · NEW · 1947 HANDBOOK For Sunday School Workers

112 Pages

1000 Illus.

Lists over 5000 Tested Helps and Ideas. A ready reference with complete descriptions of Lesson Helps, Story Papers, handwork, visual aids, gifts, books, etc. Everything you need to lead, teach or manage a Sunday School. Mail Coupon for Your **FREE** Copy NOW.

Name _____

Address _____

I am ☐ Pastor, ☐ Supt., ☐ Teacher, ☐ Worker in ☐ Begin., ☐ Pri.,
☐ Jr., ☐ Inter-Sr., ☐ Y. P., ☐ Adult Dept(s). of _____ Church

870-CA North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING COMPANY

Man's Measure

A man's no bigger than the way
He treats his fellow man!
This standard has his measure been
Since time itself began!

He's measured not by tithes or creed,
High sounding though they be;
Nor by the gold that's put aside;
Nor by his sanctity!

He's measured not by social rank,
When character's the test;
Nor by his earthly pomp to show,
Displaying wealth possessed!

He's measured by his justice, right,
His fairness at his play;
His squareness in all dealings made,
His honest, upright way.

These are his measures, ever near
To serve him when they can;
For man's no bigger than the way
He treats his fellow man!

—Exchange.

Unseen Paths

Sometimes we walk through unseen paths
Sometimes the road ahead
Is shrouded in the mists of fear;
But we are being led
As surely as the blind man is . . .

And if we seem to sway
A hand will find us, in the dark,
And Guide us on our way.

—"Singing on the Road," Margaret Sangster.

Singing Soldiers

Once a general, reviewing his troops, told me that he would rather command a handful of singing soldiers than a brigade of sullen, silent, fighting men. "Singers eat up the miles," he said. "They travel double the distance in half the number of hours."

A famous pastor said pretty nearly the same thing of his congregation. "Give me a singing Christian army!" he remarked. "Give me church members who feel that religion and gladness walk together!"

* * * * *

Everyday life is a march—a march that may lead to some field of despair or to some ground of glory. Every opportunity is a road that must lead to a definite destination. It is often the spirit in which you take to the road that determines the destination. It is often your marching song that turns the vale of despair into a valley of contentment.—Margaret E. Sangster, in "Singing on the Road."

The Gleaming Road

The Gleaming road runs far beyond
The miles our eyes can see,
But we will welcome each new scene,
O Lord of life, with Thee.

We give Thee now our promise true,
To see Thy will each day,
To love Thee through the passing year,
To serve Thee all the way.

—Ralph Welles Keeler.

Glory of Life

To be a strong hand in the dark to aid other in the time of need, to be a cup of strength to a human soul in a crises of weakness, is to know the glory of life.—Hugh Black.

Seeking the King

Do you know why the wise men saw the King when all the others that night in the away Bethlehem were blind to Him? The simple reason is that they were seeking Him, and seeking Him, they saw Him.—Morrison.

No Cross, No Crown

Gen. 49:19. "Gad, a troop shall overcome me: but he shall overcome at the last."

In every phase of life we have the law, no cross, no crown. And in the higher regions of life we all know it. We cannot have the palm without the dust"; we cannot make our way in athletics, in scholarship, or in business, without unceasing vigilance and unceasing discipline. Always there is the warfare against our lower nature, our sluggishness, our laziness, our mental and physical inertia, and always the victory comes because we fight hard to secure it. (Read the story of Gad in full in the book of Genesis)—Cook.

Looking Down the Path

Deut. 8:2. "Thou shalt remember all the way which the Lord thy God led thee."

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.

Over the billows that guarded my sea-girt path
But carried the Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

My Prayer

What shall I ask for the coming year;
What shall my watchword be?
What wouldst Thou do for me, dear Lord?
What can I do for Thee?

Lord, I would ask for a year divine,
Transfigured from above,
Till all its days like heaven's heights
Shine with Thy light and love.

The Enemy's Love

Matt. 5:44.

A Scottish minister's wife wrote that in the old churchyard in the Perthshire hills of Scotland there are stones dating back to 1689. Not far from the one bearing that date is a little cross marking the carefully tended grave of a German prisoner who died in the camp near here. It is cared for, I understand, by a British soldier, who had been a prisoner of war in Germany.—British Weekly.

The move to shift the world bank from Savannah to Washington is nothing of a novelty in the fiscal field. Just getting closer to the U. S. Treasury.

SINCE THE ELECTION IS OVER

The November election cleared up many issues. It is now a matter of record that our people believe in America and in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizens perpetuated. They don't want foreign ideologies. They want government by law—not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits—ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "F" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats—always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "F" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest" published by Human Events, Inc., has recently appeared and should be read. I was impressed by a recent pamphlet on "Communist Infiltration in America" and sent a copy to many who will be reading this column. I am perfectly sure a lot of preachers have been unknowing fellow-travelers and have been used by communists. I recently preached a plain-spoken sermon "Consider Communism Calmly" in my own First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly-respectable places.

Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below, today.

JAMES W. FIFIELD, JR., Director

SPIRITUAL MOBILIZATION (Since 1934)

Los Angeles — Chicago — New York

ADVISORY COMMITTEE

Chairman, DONALD J. COWLING, President Carleton College 1909-1945; ROGER W. BABSON, Statistician; WILLIAM F. BRAASCH, Board of Trustees, American Medical Association; UPTON CLOSE, Author, Commentator; ELY CULBERTSON, Author, Lecturer; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; JAMES W. FIFIELD, JR. Founder and Director Spiritual Mobilization, Minister First Congregational Church of Los Angeles; EDGAR J. GOOD-SPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINSBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEINSMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; JOHN J. TIGERT, President University of Florida; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

SPIRITUAL MOBILIZATION

Title Guarantee Bldg. Dept. Ex. 1 Los Angeles 13, Calif.

I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your representative list to receive your publications.

NAME.....

CHURCH.....

STREET.....

CITY.....STATE.....

(If you are not a clergyman, clip and send this column to your minister)

BOOKS

PROBLEMS IN RELIGION AND LIFE

By Anton T. Boisen, Abingdon-Cokesbury. 169 pp. \$1.50.

This little book comes to the modern pastor's desk with many suggestions and invaluable outlines for dealing with life's everyday problems as they arise in community, home, and the individual. The author, well qualified by past experience to make suggestions, has divided his volume into three parts, Preliminary Studies, Types of Maladjustment, and General Problems. He has written very simply and directly and has presented his analysis in each general area with admirable thoroughness. His book will serve best as a manual, which is the author's intention.

The feature predominating the book is the succession of outlines for delving into the manifold problems of contemporary life. These outlines, while lengthy and minute in detail, and because of this too cumbersome and unwieldy for normal usage, will prove their value in giving pastors the various angles of approach and in preparing them to anticipate all sides of the problems that too frequently seem utterly baffling and impossible of solution.

Perhaps the last part will be most appreciated because it treats of principles rather than detailed procedures. Here the author discusses "Principles of Personal Counseling," "Religious Education," "The Religious Conversion Experience Today," "The Religion of the Underprivileged," etc. The chapter on "The Distinctive Task of the Minister" holds special interest for pastors aware of their counseling responsibilities.

The book is not meant to be exhaustive in any sense. Its weakness is the absence of case studies. Its strength is its ample bibliography. It will prove invaluable on this score alone.—*John W. McKelvey.*

REVELATION AND REASON

By Emil Brunner, Translated by Olive Wyon.
Westminster Press, 440 pp. \$4.50.

Dr. Brunner, Professor of Theology at the University of Zurich, in this book, makes a very timely contribution to the Christian thought of our day. The tendency to reject as incredible what cannot be scientifically proved has gone so far that not only many scholars, but children in their teens and men on the street have closed their minds to some of the basic truths of life. Many disregard the Church because they assume that she has nothing to say. Dr. Brunner confronts this shallow relativism of our day with a clear presentation of the revealed truth which the Church teaches. Revelation, he says, "always means that something hidden is made known, that a mystery is unveiled." It means "the communication of unusual knowledge," an unexpected knowledge which "comes as a gift." It is a divine action and its "real content in the Bible is not 'something', but *God Himself*."

The book is divided into two parts, the first deals with The Nature of Revelation, the second with The Truth of The Revelation. The first section of Part One discusses The Concept of Revelation, and the second presents The Fact of Revelation. In Part Two, he treats Faith in Revelation and the Problem of Doubt, Science and the Miracle of Revelation, Revelation and the Moral Law of Reason, The Proof of the Existence of God, The Problem and the Idea of Christian Philosophy and a number of other vital themes.

Here is deep thought clearly expressed by a man eminently qualified for the task. Every minister

should read this book, for it will give him a new sense of the dignity and truth of the message which he is commissioned to preach. The layman also will understand what Dr. Brunner has written and he will profit much by its study.—*Tennis E. Gouwens.*

BY UNKNOWN WAYS

By W. G. Branch. Westminster Press. 172 pp. \$1.50.

Here is another altogether delightful book to put courage and enthusiasm into the minds of those whose lives have been somehow handicapped. By means of life-illustrations and his own deep insight into the Christian faith, the author presents ways and means by which the fetters, the failures and the frustrations of men can either be overcome or forgotten. In the charming style, which is easily read, Dr. Branch (a retired Baptist Preacher of the British branch of that great denomination), shows how people as well known as Tennyson and Martin Luther overcame their handicaps and how others as obscure as two negro boys turned their "Valley of Weeping" into a "place of springs," and indicates the road along which the reader can likewise travel. Some of the chapter titles are themselves lessons: "Fruitful Frustrations," "Economizing God," "If I Were Only Someone Else!" and "The Restraint of Other People's Burdens."—*Charles Haddon Nabers.*

THE ETERNAL GOSPEL

By Gerald Heard. Harper & Brothers. 246 pp. \$2.00.

Gerald Heard is an interesting phenomenon of our day. He is one of the younger intellectuals who are turning to religion as a field for personal experimentation and for critical analysis. Mr. Heard's writing shows erudition combined with mystical awareness and a tendency toward the theosophical. The book is slightly wordy, but well worth the broadening experience which will come to the reader who delves into it.

By "the eternal gospel" Mr. Heard means the "perennial philosophy" which has been defined by his friend and associate, Aldous Huxley. He defines the eternal gospel in these words, "It is, on the one hand, that essential sense of obligation and intuitional moral knowledge which has emerged and become defined as the common denominator and working factor in all the great religions. On the other hand, it is that element owing to which these religions are great and enduring." He discusses various aspects of the religious life in terms of that broad basis.

The second part of the volume is devoted to a discussion of the Christian emphases of the eternal gospel. The great problem of Christianity he sees as lying in the field of "rebalancing our knowledge." "Can we find spiritual powers equal to our unbalanced physical powers?"

The third and last section of the book deals with the physician's diagnosis of the disease, accompanied by suggestions as to possible therapeutics. What are some of the avenues of research which the Church ought to undertake in order to bring the true Christian gift to our modern world? The author suggests cooperatively, ministries, studies as to how large worshipping congregations should be in order to achieve the maximum of spiritual devotion, and the development of "saints," that is, leaders who through intuition and discipline can attain unto direct insights into the divine.—*Kendi Brubaker Cully, Ph.D.*

PELOUBET'S SELECT NOTES

*A Commentary On The
International Bible Lessons*

BY WILBUR M. SMITH D.D.

COMPLETE FOR TEACHERS
OF ALL GRADES

1947



73RD VOLUME \$2²⁵ POSTPAID AT ALL BOOKSTORES
W. A. WILDE COMPANY Publishers Boston, Mass.

LAST REPRIEVE

By Edwin McNeill Potent. Harper. \$1.00.

This is a book to be read by anyone who wants to reach on the meaning of the atomic bomb for civilization. Too many sermons on that theme have been newspaper-ish,—reciting recent happenings in respect to the awfulness of the destruction wreaked by the bomb, and ending with the conclusion apparent to all that man has in his hand a new power which can build a better world or speedily destroy it.

"Last Reprieve" sounds a solemn warning; it is a warning for the ordinary individual, for the specialist in the field of ethics and philosophy, and for the scientist who released the weapon. The scientist cannot rest by simply giving this weapon to the world,—he must face his responsibility by setting his mind to work on the problem of creating an ethic which can use this energy for the welfare of mankind. It is reading for ministers, to be sure—but it is reading for scientists, economists, inventors, industrialists, and workers. It is reading for young people, especially students of mathematics, chemistry, and physics.—Norman E. Nygaard.

EDWARD A UNITED CHURCH

By William Adams Brown. Scribner. 268 pp. \$2.50.

This history of ecumenical Christianity is an excellent compendium and source book of facts covering intensively the developments of the last three decades. It is most remarkable that it was written by the author while in Lisbon awaiting a trans-Atlantic plane to bring him home.

It is divided into three parts. Part I deals briefly with the centuries of preparation. Part II covers the tentative efforts from The Edinburgh Conference in 1910 to the stage of the formation of the World Council of Churches in 1942. Part III deals with "The Uncharted Future."

Dr. Samuel McCrea Cavert has rendered a valuable service in editing this book, in the explanatory footnotes, foreword and epilogue. The book has very helpful material in the appendices. The ecumenical bibliography was prepared by Paul Griswold Macy. The author was permeated with the spirit of ecumenicity. The spirit of unity of Christendom speaks through the words of the late Dr. Brown. This volume could do much to carry on the work he so faithfully and effectually pursued during his lifetime.—H. D. Hoover.

VINE INVASION

Edited by Paul Zeller Strodach. Muhlenberg Press.

8 pp. \$2.00.

In this book, Dr. Strodach presents eighteen Lenten sermons by ministers of the United Lutheran Church



**PULPIT
FURNITURE
of
DISTINCTION**

Communion Tables-Pulpits-Chairs
Altars-Lecterns-Baptismal Fonts

Send for Illustrated Catalogues

J. P. REDINGTON & CO.
DEPT. C SCRANTON 2, PENNA.



Plan for LENT

Announce your Lenten, Holy Week, and other special services by means of our six-page folders, cards, and novelties.

- (1) Write for our Lenten materials.
- (2) Write for samples of our weekly church bulletins.

The WOOLVERTON PRINTING CO.
CEDAR FALLS, IOWA

in America. Among the titles are "Up To Jerusalem," "Productive Penitence," "Jesus Should Die," "The Uplifted Christ," "The Man Who Sold His Lord," "The Ageless Cross," "The Seven Words From the Cross," and "The Eternal Yes."

The last is an Easter sermon by Dr. Oscar F. Blackwelder. Other contributors are Professor George B. Arbaugh, Dr. Clifford B. Holand, and Dr. Paul Scherer. These sermons are evangelical and practical; they address the individual soul and the problems of our day. There is a growing recognition in our day of the importance of Lent for emphasis on Christian truth, and for securing decisions for Christ. Ministers will find much helpful material here, and all Christian people who read these messages will dis-

cover in them ground for increased faith and devotion.—*Tennis E. Gouwens.*

THE PUBLIC WORSHIP OF GOD

By Henry Sloane Coffin. Westminster Press. 208 pp. \$2.00.

This latest book by Henry Sloane Coffin is one in the series of the Westminster Source Books by the Westminster Press, of which some volumes have already been published and others are in preparation.

The Public Worship of God "has been prepared for the guidance and aid of ministers, choirmasters, students of divinity and of sacred music, office-bearers in the Church, and others to whom is entrusted the high and arduous task of leading in common worship."

In the first chapter Dr. Coffin states the goal of worship. "We worship for the sheer pleasure of it, or we do not really worship." "Worship is the offering of ourselves to God." In the second and third chapters, the theological basis for worship is discussed and the history of different rituals is reviewed. In the chapter on the method of conducting worship, the author has many suggestions on how the mind of the worshipper through the proper conduct of the service can center on God, the object of his worship. The remaining chapters on the composition of prayers and sermons, the choice of hymns, the observance of the sacraments, and the art of leading children in worship, is a condensed course in practical theology by Dr. Coffin, who for more than forty years has given his consecrated thought to the public worship of God.

One sentence in this splendid book seems to me to be the very essence of all that the author is trying to say to his readers, "Leaders in worship must acquire the artistic powers to arrange and carry out a service so that it may be a highway down which a waiting God may come and up which a seeking people may ascend until both meet in fellowship."

This book will have the wide sale which it deserves. It should be in every pastor's library and Seminary students should be urged to read it.—*J. J. Sessler.*

HERALDS OF GOD.

By James S. Stewart. Scribners. 222 pp. \$2.50.

This volume contains the Warrack Lectures, the Scottish equivalent of the Beecher Lectures on Preaching. Dr. Stewart has just left the pulpit of a prominent Church in Edinburgh for the chair of New Testament in New College. His two previous volumes of sermons were received enthusiastically in America. Books on preaching are very numerous. The reviewer has more than five score on his shelves. He has been reading such volumes for many years, and has been and is greatly helped by them. He is glad to place this book alongside "the masters."

Dr. Stewart writes of "The Preacher's World—Theme—Study—Technique—Inner Life." He magnifies the office: "It is a thrilling, noble enterprise." He defines the theme: "To the supreme facts of the Cross and the Resurrection, which are really not two but one, our preaching must ever return, and from them it must continually derive fresh strength and urgency and inspiration." And as one reads on he finds that the theme is not a limited one, but one constantly growing and expanding. The chapters on Study and Technique will be found suggestive and chastening.

There are many themes and texts mentioned, but never does he get away from the need of every one of us to work, and hard. His word on the Inner Life is to be read quietly and soberly. Much of it may well cause us to ask, "Lord, is it I?" "Yours is the greatest of all vocations. You will stint no pains or labour to prepare for it. But do remember that there is nothing that can avail if the warmth of the

Christ passion is lacking, nor any substitute for a heart that burns within you as He talks with you by the way."—*William Tait Paterson.*

AND THEN I PRAY, GOODNIGHT

By Dorothy Tanner Henseler. Wilde. \$2.50.

This is a book of brief, one page, bed-time Bible Stories for little children—a story for each night in the year. Practically all the stories found in the Bible are in it. It is a book which thousands of parents will heartily welcome even though the author is quite literalistic in her presentations. The book will help to solve the problem of parents who are anxious to acquaint their little children with the Bible Stories. Though it will be of more interest to parents having conservative theological appreciations than to those with liberal, nevertheless the stories can easily be adapted for use by either type of parent. The book will also be welcomed by many Sunday School teachers in the Beginner and Primary Departments.

The stories are told in simple but beautiful language. The author mentions that the stories were written with the purpose in mind of bringing youth into closer fellowship with God. But it would seem that the stories were written to introduce "little children" to the great Bible Stories.

The book is neatly printed on excellent paper, well bound and illustrated with twenty-eight reproductions of celebrated Bible paintings.—*Roy C. Helfenstein.*

PELOUBET'S SELECT NOTES

By Wilbur M. Smith. Wilde. 445 pp. \$2.25.

The 73rd annual volume of notes on the International Bible Lessons, uniform series, 1947, is a useful commentary on the fifty-two lessons for Sunday School workers. For each lesson there are teaching suggestions for younger and older classes, lesson setting, plan, teacher's library, and verse-by-verse commentary, consisting of quotations from many authors and comments by the editor, an average of about eight pages of helps. At the end of many of the lessons are questions to stimulate research, thought, and discussion. A general bibliography is provided in the introductory pages of the volume. An index is added. Pictures and maps, some in color, supplement the text.—*Paul R. Kirts.*

MIRACLES AND PARABLES OF THE BIBLE IN CROSS-WORD PUZZLES

By Lucille Pettigrew Johnson. Wilde. 52 Puzzles. \$1.00.

These Cross-Word Puzzles are based on miracles and parables in the Bible. As a help in solving the puzzles the chapter in the Bible from which each one has been taken has been placed on the page with the definitions together with the title of the miracle or parable. Hidden in almost every puzzle there is found a Bible verse. Many of the definitions are Bible quotations.

This book presents a unique technique of Bible study. The Bible must be constantly used as an aid in solving each puzzle. Therefore much Scriptural knowledge is gained through the entertainment found in discovering the correct solution. The puzzles are interesting and simple enough for Junior High School Age. The author has written four such Bible Cross-Word Puzzle Books which are a modern approach to interest young people in Bible Study.—*J. J. Sessler.*

Dramatic show of virtue by severity toward those "caught" in offences has almost become a modern political-religion.

Mid-Week Suggestions

Straight Paths For Our Feet.

Organ: "Meditation"—*Asbford*.

Invocation: "Let us kneel before the Lord our Maker, for He is our God and we are the people of His pasture and sheep of His hand." Isa. 95.

Hymn: "My Spirit on Thy Care."

Psalm: 86, responsively.

Hymn: "Jesus, Saviour, Son of God."

Scriptures: Hebr. 12:1-15.

Hymn: "Lord, Keep Us Steadfast in Thy Word."

Meditation: Hebr. 12:13.

Almost everyone here has guided a car, or ridden one, over our modern, well-made highways; roads that hesitate at no obstruction, but lay bonds upon them, opening up the way ahead. In memory, we look back at the long ribbons, reaching into the distance, and lost on the horizon, where is suggested the unfamiliar, the romance, the unknown, and we yearn to learn what is at the end of the road familiar to us. The Bible makes much of paths, highways, roads, because man is familiar with the figure, and can apply the known to the unknown. Isaiah has much to say about the highway to holiness; Jesus said, "I am the way." Luke speaks of the followers of Jesus as "those of the way."

Many great preachers and teachers used the figure of speech in emphasizing spiritual lessons; but we are all road-makers. We may not always be conscious of making paths toward a precious goal, but we are at the job constantly; we cannot help it. Every move we make is either along an old path, an old road, or a new one, toward a new goal. Just as our forefathers wore deep road-beds by repeated comings and goings along the same route, so we wear channels of habit into our mental and spiritual life by doing the same things many, many times.

Are we making impressive and majestic pathways of habit? Do they suggest dignity and strength, honesty and sympathy, fearlessly directed toward a divine goal? Or, are they halting, crooked, and a discredit? Are we removing the stones and obstructions, which make us stumble; or are we walking around them, or perchance scattering some, which may trip us and injure us at some time in the future. These habit-roads are important to us, individually, and to many who walk with us. Like the contractor who builds a road for a community, we must stand inspection on our spiritual road-building. At present, the inspection is made by those whom we influence hourly; later there will be an inspection by the God who showered all these privileges on us. What will our score be?

Hymn: "Thou Art the Way."

Prayer: (Especially for the young in our homes and community, who are doing their path-making and habit-forming now, so they may stand out as beacon lights to all in the coming years.)

Hymn: "My Hope is Built on Nothing less."

Benediction.

Organ: "Gloria"—*Andre*.

January, 1947

GENUINE CATHEDRAL CHIMES



WITH A VOICE THE MEMORIAL WITH A VOICE

A Gift to Posterity

The music of MAAS Genuine Cathedral Chimes is a herald of goodwill to all people a timeless record of the memory of our beloved.

The distinctive, rich, clear tones of MAAS Chimes are the result of expert craftsmanship . . . precise design use of the finest materials.

Their cost is no higher, their value immeasurably greater.

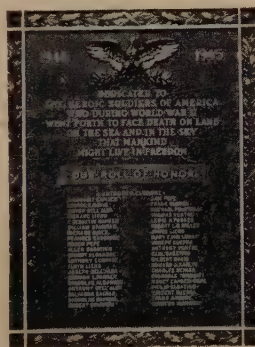
Write for descriptive literature

MAAS ORGAN COMPANY

3015 CASITAS AVENUE, DEPT. E
LOS ANGELES 26, CALIFORNIA

MAAS Carillons

GENUINE CATHEDRAL CHIMES



BRONZE TABLETS

Now your Church may pay a lasting tribute to its members who served in the armed forces—with an Honor Roll plaque of solid Bronze. The style illustrated is but one of the many distinctive and beautiful tablets designed by our mastercraftsmen.

A free full-size drawing of the tablet desired will be made on request upon receipt of your requirements. Send for illustrated catalog, to Dept. TE.

"Bronze Tablet Headquarters"

UNITED STATES BRONZE SIGN CO., Inc.

570 Broadway, New York 12, N. Y.

- ★ MEMORIALS
- ★ DONOR TABLETS
- ★ HONOR ROLLS
- ★ TESTIMONIALS
- ★ PEW PLATES

BUSY PASTORS ASSISTED

SPECIAL SERMONS: A secretarial service bureau in the preparation of Speeches, Discourses, Articles, Treatises to definite requirements - Moderate rates - Experience over 25 years - No duplicates sold.

AUTHORS RESEARCH BUREAU
516 Fifth Avenue New York City



GOWNS for the PULPIT and CHOIR

Cotrell and Leonard, Inc.

Established 1832

485 Broadway Albany, N. Y.

Quality Materials, Dependable Service



CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS
AND BULLETIN BOARD LETTERS

ILLUMINATED CROSSES
ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES

W. L. CLARK COMPANY Inc.
52 LAFAYETTE ST. Mfrs., Est. 1914 NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST



TEMPLE HALL

Extension courses, undergraduate and graduate levels, in Arts, Law, Theology, Bible Study; granting appropriate degrees. Low costs.

If You Wish to Keep ALIVE, Keep Studying.

TEMPLE HALL COLLEGE & SEMINARY
MCNABB, ILLINOIS

BRASS ALTAR WARE

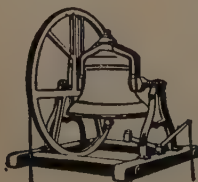
Complete Selection of Crosses, Candelabras,
Vases, Candlesticks and other Brassware

NOW AVAILABLE

Write for Catalogue and Price List

J. P. REDINGTON & CO., Dept. 800, Scranton 2, Pa.

Pipe Organs
AUSTIN ORGANS, INC.
HARTFORD, CONN.
INQUIRIES WELCOMED



**MENEELY
BELL CO.**

22 RIVER ST.,
TROY, N. Y.

BELLS

II. For What Shall We Pray!

Organ: "Pastorale Symphony"—Handel.

Invocation: "Blessed is the man whose delight is in the law of the Lord; and in His law doth he meditate day and night."

Hymn: "Come, My Soul, Thy Suit Prepare."

Psalm: 5, responsively.

Hymn: "A Charge to Keep, I have."

Scripture: Psalm 93: Romans 8:14-17.

Hymn: "Lord Jesus, When We Stand Afar."

Meditation: Some years ago the world of men was rocked by a sensational story, called, "The Man Who Rocked the World." The story described how the man had power to stop the earth rotating; stop gravity, so people could no longer stand on their feet, buildings crumbled, and things were turned upside down generally. Such a tale would not rock men's minds today, because we have become accustomed to things that actually "rock the world" and men know that there is more coming, and they realize that we have somehow gotten too much power in some directions, and we are scared,—scared that the discoveries we have made will engulf the human race.

Cosmopolitan papers carried the picture of a woman scientist on December 13, 1946, with the following statement: "Woman Scientist Has 'Miracle' Machine. Dr. Ruth B. Drown of Hollywood perfected this instrument, which, with a drop of blood from a patient, she claims, she can intercept the energy from the patient's body—even if that person is halfway around the world—and diagnose his ailment." Many will be afraid of this, too.

Somehow, in our devotion to the "things" of this world, we have forgotten that God made this world, and that He rules it; that discoveries are made because God permits them to be made. Of course, there is a chance that evil men will use any good thing in an evil way, but we have the chance to use it as God wants it to be used, for the good of mankind. That is the target at which our prayers should be aimed. God loves men, all of them, and His works are for their good, if men will find out what God's plans are, and carry them out. Prayer is answered; there is ample evidence of that. Anyone can learn to pray effectively, if he tries; God will reach out a helping hand, and warm the heart to the degree where prayer is possible to any human.

Hymn: "Work, For the Night is Coming."

Prayer: (Especially for wisdom and understanding, tempered by grace and strength to stand for the right as God helps us to see it; for the guidance of leaders who hold in their hands decisions that arrange the lives of the millions, whose lot is to support and follow those decisions.)

Hymn: "Soldiers of Christ, Arise."

Benediction.

Organ: "Toccato"—Widor.

III. Some Men We Should Meet.

Organ: "Cradle Song"—Spinney.

Invocation: "O Lord my God, give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, as all my fathers

ere. Withhold not thy tender mercies from me; let thy loving kindness and thy truth continually preserve me."

Hymn: "I'm Pressing On."

Psalm: 46, responsively.

Hymn: "Only in Thee."

Scripture: Eph. 2:1-10; 3:14-18.

Hymn: "Sinners, You Have Sadly Wandered."

Meditation: Newspapers, magazines, and radio keep citizens everywhere informed of the "doings" of men today; many are leaders whose decisions and points of view affect the lives of millions, so their every move is head-line news; many are just plain citizens like those of us gathered here, who have their moments of greatness, and it is indeed a healthy moral sign that makes us recognize their rise above the selfish demands of the hour. Too few of us, however, look back along the road over which man has come to this hour, and we shall name some of the men in whose hearts the light of God shone, so you can look up their "standing" in the register of time, and become acquainted with them.

Job, the sublime character in one of the great dramas of history. God endowed this man with the forces that help any man or woman to rise above the demands of daily routine. (*Job* 42.)

Matthew, a great man, strong in faith and humility; so strong that he was willing to take second place. (*Matt.* 11:7-14.)

Caleb, a man with one purpose in life, which he followed wholeheartedly, so much so that the Lord rewarded him publicly. (*Deut.* 1:20-36.)

Balaam, a man who refused honor and bribes, flattery and privileges, in order to carry out God's command to him. (*Numbers* 21:21-35; 22:1-40) (ask audience to study this "Who's Who" to its conclusion. We could use men like Balaam in places of leadership today.)

Hymn: "Onward Christian Soldiers . . ."

Prayer: (Especially for steadfastness of purpose in the guidance of God's will, among the men and women who make up our nation. We need great leaders, but we need great followers more, because their strength upholds the hands of leaders.)

Hymn: "Battle Hymn of the Republic."

Benediction.

Organ: "Grand Chorus"—*Dubois*.

IV. More Men We Should Meet.

Organ: "Early Morn"—*Bartlett*.

Invocation: "Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the nations; his wonders among all people."

PULPIT AND CHOIR GOWNS

THE BEST OF THEIR KIND

WRITE FOR CATALOG



WORKMANSHIP AND PERFECT FIT UNSURPASSED



BENTLEY & SIMON

ESTABLISHED 1912

7 W-36 ST. NEW YORK 18, N.Y.


"THE SANITARY" Individual CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.




Circular and quotations on request
SANITARY COMMUNION SERVICE
 Box 396-Dept. E. Rochester 2, N. Y.



Choir and Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois



Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

PIPE ORGANS

SCHANTZ ORGAN COMPANY

Established 1873

ORRVILLE, OHIO

Member Associated Organbuilders of America

MITE BOXES

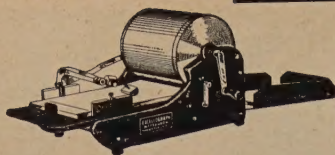


For Missionary and Special Offerings These boxes are so constructed that the money cannot be removed without destroying the box.

EDWARDS FOLDING BOX CO.
 Mfrs. of Folding Paper Boxes of all kinds

25 N. Sixth St., Philadelphia
 Sample of various styles sent on receipt of 25 cents upon request. Catalog Free.

Character and faith are grown, not purchased.



No. 44 LEGAL EXCELLO- GRAPH

PRINTOMATIC Post Card Stencil Duplicators \$9.50 up. New Office Size Duplicators, Hilcos, Speedoprints. Excellographs \$37.00 up. All Makes Duplicators Supplies, Typewriters. Literature Free.

PITTSBURGH TYPEWRITER SUPPLY CO.
336-FE FOURTH AVE., PITTSBURGH 22, PA.

ELECTRIC
LIGHTED

CHURCH BULLETINS - HONOR ROLLS



Dept. E

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Ashtabula, Ohio

CHOIR GOWNS

PULPIT VESTMENTS
Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.
New London, Ohio



CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
LOUISVILLE 12, KY.

HEADQUARTERS for RELIGIOUS SUPPLIES

CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES • Etc.

CATALOG ON REQUEST



National CHURCH GOODS
SUPPLY COMPANY
821-23 Arch St., Phila. 7, Pa.

"Nun Danket"

A newspaper reporter mentioned Mary Magdalene in an item he wrote for the paper. The copy-desk man felt that the note should have told something about this Miss Magda-

Hymn: "Father, All Glorious."

Psalm: 100-102, responsively.

Hymn: "Hail to the Lord's Anointed."

Scripture: Eph. 3:1-19.

Hymn: "O God, Our Help in Ages Past."

Meditation: We shall look up a few more men in "Who's Who" in God's register, so we shall know their names, know why God picked on them to do what he wanted done, and beyond that, the manner in which we may order our lives to fit in with God's plan.

Balak, a king, but fearsome, sending his messengers out to bring in a man, whom he offered to bribe with money and honor, in order to call down the wrath of God upon Balak's enemies. (Number 24:10-11.)

Balaam, a man who obeyed God, rather than accept honor and riches. (Numbers 24:12-14.)

The Saviour, as seen in a vision of the Almighty, by a man faithful to God in his thoughts and action. (Numbers 24:15-25.)

Solomon, about whom many of us know something, mostly mythical sayings, like myths are built up about some leaders today, making them out heroes and petty gods, when actually their characters would not stand up under the light of day. Solomon is known to most of us as the world's wisest man, but since wisdom is resolved in action and behavior as well as in mental agility, let us have a look at him. (I Chron. 3:5; I Kings 9:1-7; 10:13-24; 11:1-6.)

Paul, a man with a well trained mind, devoting his energies and abilities to persecuting those who differed with him in point view, even to the extent of witnessing the stoning of one of the band, while Paul held the cloak; how through the grace of God, this fierce hatred was turned into courage and love, increasing the band by thousands, and finally giving his life in support of his faith in Jesus Christ, who visited him on the road to Damascus.

Hymn: "Dear Lord and Father of Mankind."

Prayer: (For grace to accept the examples of men and women who have devoted their lives to the will of God, based on the teachings of Him who brought us into this life for a purpose,—to carry out his will).

Hymn: "Onward, Christian Soldiers."

Benediction.

Organ: "Benedictus"—Alock.

lene and finding that she was not listed in the current "Who's Who in America", felt she was not prominent enough to be mentioned in his paper and discarded the piece of copy.

Identities are often evasive things and credit

(See page 49)

INDEX JANUARY, 1947

GENERAL		ARTICLES	
versity	38	Cutting Edge, McKelvey.....	7
coholism	22	Evangelism, Dodd.....	12
uring Evil	16	Men Mobilized, Meckel.....	11
ok Reviews	42	Open Letter, Smith.....	9
otherhood	17, 27, 38,	Prayer, Week of.....	13
urch and People	18	Progress—Common Effort.....	15
urch Methods	18		
secration Day	20	ILLUSTRATIONS	
discipline	32, 40	Brotherhood	38
itorial	16	Comfort From God	36
angelism, Dodd	12	Deity of Jesus	36
eat Men	46, 47, 48	Down the Path	41
ope for Humanity	7	Enemy's Love	41
rior Talks	32	Letter From God	36
rd's Acres	21	Man's Measure	38
en Mobilized	11	New Life	34
d-Week Plans	45	No Blackout	38
w Year		No Cross, No Crown	40
7, 17, 24, 27, 32, 34, 45,	47	Pilgrims	36
ayer	29, 41,	Prayer, My	41
ayer, Week of	14	Right Angle	34
eaching Program, Thomas	31	Singing Soldiers	40
ogress	15	Tuning In	38
ek Thy God (Poem)	10	MIDWEEK SUGGESTIONS	
rmions	24	Men We Should Meet.....	46, 47
ciological Issue	9	Paths Ahead	45
ewardship	21, 27	Pray For What	46
JUNIOR TALKS		SCRIPTURE TEXTS	
ling Down	33	I—Illustrations	
aking an Artist	32	O—Outlines	
a Dust	33	P—Prayer Meetings	
METHODS		S—Sermons	
coholism	22	Gen. 49:19 (I)	40
urch Is People	18	Deut. 8:2 (I)	41
secration Service	20	Psa. 4:5 (I)	38
ys Sue	23	Psa. 37 (S)	27
very-Member Canvass	18	Psa. 85:8 (I)	41
mosound Library	22	Prov. 23:26 (I)	21
obby Party	19	Matt. 5:44 (I)	41
ayman Elected	19	Matt. 6:9 (S)	29
rd's Acres	21	Mark 2:17 (S)	7
erry-Go-Round	20	John 1:1 (I)	36
eaching Program	31	John 8:42 (I)	36
nday School Annex	22	John 13:34 (I)	36
espers (Haydn Mass)	19	Acts 10:1-35 (I)	38
usual Aids	22, 23	Acts 17:6 (S)	7
ar Memorials	18	Rom. 8:14 (P)	46
ind-Swept Harp	19	II Cor. 1:4 (I)	36
SERMONS		II Cor. 5:5 (I)	34
ow as Then, Fleming	29	Eph. 2:1-10 (P)	47
ersonal Influence, Young	24	Eph. 3:19 (P)	48
ising Tide, Manschreck	27	Titus 2:7 (S)	24
		Hebr. 12:13 (P)	45

"Nun Danket"

(From page 48)

often goes to the wrong individual, but even the able pen of Aaron Meckel and Expositor workers know that the master and cantor of the Gymnasium at Eisleben, Martin Rinkart (1586-1640) wrote "Nun danket alle Gott, rather than the sailor-adventurer John Newton (1725-1807) who was credited in a recent issue. The Expositor is indebted to Pastor Ernst H. Haacke, of Steele, N. D., for calling the slip to our attention.—Eds.

GOWNS

FOR CHOIR AND PULPIT



Select Moore Gowns for an inspiringly beautiful appearance for years to come. Styles for adult, intermediate and junior choirs in many beautiful materials. Write for FREE Choir Apparel Style Book C17, Pulpit Apparel Style Book CF67. Ask for Budget Payment Plan.

Confirmation Gowns—
Rental or Sale

E·R·MOORE CO.

932 Dakin St. Chicago 13, Ill. 425 Fifth Ave. New York 16, N. Y.

Sudbury
Church Worship Aids

At your dealer's purchase these durable Walnut Bakelite Offering Plates. SB110 \$5.00

SEND FOR COMPLETE BROCHURE

Sudbury Brass Goods Co.
55 SUDBURY STREET, BOSTON 14, MASS.

Baker Book House



CATALOGS FREE
LIBRARIES
PURCHASED

1019 WEALTHY ST., S. E.
GRAND RAPIDS 6, MICHIGAN



PULPIT & CHOIR GOWNS

Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics

Custom Tailoring for Clergymen

1937 Marking 109 years of service to the church and clergy 1946

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N. Y.

CHURCH FURNITURE

OF

ECCLESIASTICAL BEAUTY AND DISTINCTIVE QUALITY

DESIGNED AND PRODUCED by

THE JOSEPHINUM CHURCH FURNITURE CO.

DEPT. E, COLUMBUS 7, OHIO

ARTISTRY...

in the completed organ is the result of years of successful building experience.

**WICKS
ORGANS**
HIGHLAND ★
ILLINOIS ★
Dept. Exp.

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa.

FREE Catalog of BRONZE CHURCH TABLET DESIGNS



Write us today for free 48 page catalog, showing over 150 illustrated suggestions for solid bronze tablets—war memorials, honor rolls, markers, donor tablets, etc. Ask for catalog X

INTERNATIONAL BRONZE TABLET CO., INC. 36 EAST 22nd ST.
NEW YORK 10, N. Y.

FOLDING CHAIRS



IN
STEEL
OR
WOOD



WRITE FOR CATALOG

J. P. REDINGTON & CO.
DEPT. 89 SCRANTON 2, PENNA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

J. P. Redington & Co..... 46
Sudbury Brass 49

BELLS AND CHIMES (Tower)

DEAGAN, INC., J. C..... 3
Maas Chimes..... 45
Meneely Bell Co..... 46
SCHULMERICH
ELECTRONICS 52

BIBLE VISUALIZED

Ryan Slide Service..... 51

BULLETIN BOARDS

Ashtabula Sign Co..... 48
W. L. Clark Co., Inc..... 46

CANDLES & CANDLE SETS

Emkay Candles 6

CHAIRS (Folding)

J. P. Redington & Co..... 50

CHURCH BULLETINS

Ecl. Art Press..... 48
Woolverton Co..... 43

CHURCH FURNITURE

Josephinum Furniture..... 49
Manitowoc Ch. Furn. 2
J. P. Redington & Co..... 43

CHURCH RECORDS

H. W. Polson..... 51

COMMUNION SERVICE

Sanitary Com. Service..... 47

DUPLICATORS, SUPPLIES

Pittsburgh Typewriter..... 48

GOWNS (Pulpit and Choir)

Almy, C. M..... 4
Bentley & Simon..... 4
Cotrell & Leonard, Inc..... 4
Cox Sons & Vining..... 4
DeMoulin Bros..... 4
Moore, E. R..... 4
Nat. Ac. Cap & Gown..... 4
Ward Co., C. E..... 4

HONOR ROLLS

Int. Bronze Tablet Co..... 5
U. S. Bronze Sign Co..... 4

INSURANCE

MINISTERS LIFE..... 3
Presby. Ministers Fund..... 4

MISCELLANEOUS

Baker Book House..... 4
Edwards Folding Box..... 4
Spiritual Mobilization..... 4
Temple Hall Sem..... 4

ORGANS (Pipe)

Austin Organ Co..... 4
Schantz, A. J..... 4
Wicks Organ Co..... 4

PUBLISHERS

ABINGDON-COKESBURY
Muhlenberg Press..... 4

W. A. Wilde Co..... 4
UPPER ROOM..... 4

SERMON HELPS

Author's Research..... 4

SUNDAY SCHOOL SUPPLIES

American S. S. Union..... 4
David C. Cook..... 4
Standard Publishing Co..... 4

WINDOWS (Stained Glass)

St. Joseph's Art Glass..... 4

Firms whose names you find here have proven the integrity in serving BUYERS of Church Equipment